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ROLE OF VEDANTA

AS UNIVERSAL RELIGION

P. M. VERMA

FOREWORD BY

SRIPRAKASA

* * * * *

VISHAL BHARAT SERIES

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'Anoop Bhawan', Mumfordgunj,
Allahabad, (U.P.), India.

Extracts from the FOREWORD :—

"I should like to congratulate the author on his achievement, and earnestly hope his book will find a large number of readers, who w be the wiser after they have read him . . .

"I am surprised at the insight he has got in the subject, whi he presents to the world in his own way......

"He very rightly calls his book "Role of Vedanta." Vedanta really the end or **summum bonum** of all knowledge. It contai in itself the quintessence of the wisdom of ages. Man cannot beyond it, for it is the end——**anta**——itself. If we realize th it can really play a great role in the evolution of man ; and if on its principles were recognized, the world could be made a much bet place to live in than it is to-day......

"I feel that we as a people were not born, and have not attain our political liberty only to be the handmaiden of some other nation We have our own proper contribution to make to world-thought a world-endeavour, and I feel that this book tells us in its own w how best we can do so. I wish all well to the author and [illegible]"

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ALLAHABAD-2. (U. P.). INDIA.

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(VOLUME ONE)

ROLE OF VEDANTA AS UNIVERSAL RELIGION

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BANARAS

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ROLE OF VEDANTA

AS UNIVERSAL RELIGION AND SCIENCE OF SELF-REALIZATION

(VOLUME ONE)

ROLE OF VEDANTA AS UNIVERSAL RELIGION

BY

P. M. VERMA, M.A., B.SC., LL.B.

Advocate, High Court of Judicature at Allahabad & Supreme Court of India; Author of 'The Coming Renaissance'; 'The Labour Problem' ; 'Democracy, Communism And Welfare State Through Indian Eyes'; 'World Wars—Why And Whither?'; etc.

FOREWORD BY

The Hon'ble Rajyapal Padma-Vibhushan
Sri SRI PRAKASA,
(Governor of Bombay)

First Edition

1959

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NATIONAL RENAISSANCE SOCIETY, "ANOOP BHAWAN",
MUMFORDGUNJ, ALLAHABAD-2. (U. P.), INDIA.

Dedicated to its Source
"An Illumined One"—my Gurudev!

3/1B

भूर् भुवः स्वः
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो योनः प्रचोद्यात् ।।

"We contemplate that adorable glory of the Supreme Creator of this universe——that is in the earth, the sky, the heavens. May He stimulate our higher intelligence (in the pursuit of True Knowledge) !"
(*Rg. III.* 62-10 ; *also S, and Yajur*)

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया ।
दुर्गं पथस्तत् कवयो वदन्ति ।।

"Arise, awake ; having attained thy boons, know them. The sharp edge of a sword is hard to tread. So also that path, the wise declare, is hard to tread." [*Katha. Up.* (1. 3. 14.)]

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।

"From the unreal lead me to the Real. From darkness lead me to Light. From death lead me to Immortality." (*Brihadaranyaka Up.*)

नित्यानन्दं परम सुखदं केवलं ज्ञान मूर्तिं
विश्वातीतं गगन सदृशं तत्त्व मस्यदि लक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधी साक्षिभूतं
भावातीतं त्रिगुण रहितं सद्गुरुं तं नमामि ।।

"I salute that *Sadguru* who is the embodiment of eternal bliss, the giver of Supreme happiness, the aloof, the embodiment of knowledge, transcending all, comparable to the sky, denoted by expressions like "Thou art That", the One, eternal, free from impurity, immovable, the beholder of all cognitions, rising above forms, free from the triad of Gunas."
(*Sukrahasya Up.*)

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः ।
गुरुः साक्षात परम् ब्रह्म तस्मै श्री गुरुवे नमः ।।

"Guru is Brahma (God of creation), Vishnu (God of preservation) and Siva (God of destruction). Guru is the personification of the Absolute Being. Therefore, I bow to Thee, O Sri Gurudeva !"

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FOREWORD BY THE HON'BLE RAJYAPAL PADMA-VIBHUSHAN SRI SRI PRAKASA

It is sometime back that my good friend, Shri Prem Mohanlal Verma, sent to me the typescript of his book "Role of Vedanta As Universal Religion And Science of Self-Realization" with a desire that I should write a Foreword for the same before it was published. Shri Prem Mohanlal despite being a busy lawyer, keeps himself actively interested in diverse intellectual pursuits and has an impressive list of published books to his credit on problems of economics, politics and sociology. His main interest, however, has been philosophy ; and he has studied very carefully the ancient thought of the land, and drunk deep at the fountain of its ancient learning. I am surprised at the insight he has got in the subject, which he presents to the world in his own way. It is not necessary to agree with his interpretation when admiring him for his industry and devotion.

I had hoped that I would be able to have a good look into the book before I wrote a foreword for it. I fear that has not been possible in the midst of a busy official life, which has been lately clouded by many domestic sorrows, and which have affected the mind as well. I am already late and feel I must not delay any longer. I have looked into a good few pages of the book, and find them very interesting and instructive. The learned author has quoted profusely from the old philosophical works, which is the sacred legacy left to us by our ancients, and has also referred to European scientists, philosophers and poets to make his arguments and conclusions clear.

I should like to congratulate the author on his achievement, and I earnestly hope his book will find a large number of readers, who will be the wiser after they have read him. The purpose of the author is a noble one, which can be gleaned from his Preface. He wants the country in its set-up of freedom, to recover its lost ancient glory. He desires that in our educational institutions, should be laid the foundations of a spiritual democracy, and that we should all realize the essential and fundamental unity of all religions, and thus evolve common principles of ethics both for the individual and for nations, and thus ensure both the beauty and the safety of humanity.

He very rightly calls his book "Role of Vedanta." Vedanta is really the end or *summum bonum* of all knowledge. It contains in iteslf the quintessence of the wisdom of ages. Man cannot go beyond it, for it is the——*anta*——in itself. If we realize that, it can really play a great role in the evolution of man; and if only its principles were recognized, the world could be made a much better place to live in than it is today. It is my earnest hope that Shri Prem Mohanlal's good work will achieve the purpose for which he has laboured, and bring solace and comfort to the individual who reads it in his own sorrows and difficulties, and also help him to contribute his bit for the welfare of society as a whole.

Verily our freedom would be of little avail if we made ourselves only a copy of some other country, swayed by its ideologies, and following its footsteps in our own activities. I feel that we as a people were not born, and have not attained our political liberty, only to be the handmaiden of some other nation. We have our own proper contribution to make to world-thought and world-endeavour, and I feel that this book tells us in its own way how best we can do so. I wish well to the author and his creation.

(Sd.) Sri Prakasa
(Governor of Bombay)

Bombay Governor's Camp,
(Mahabaleshwar)
May 20, 1959.

PREFACE

This work has been divided into two volumes : (1) '*The Role of Vedanta As Universal Religion*' and (II) '*As the Science of Self-Realization.*' Volume II has been separated because it contains esoteric knowledge which should not he imparted to the undeserving. (Vide Mundaka Upanishad quoted at the end of Part II.)

The object

My object in compiling this work was, firstly, to collect all the necessary information on the subject at one place for the benefit of those interested in it, because I found that without getting the entire picture at one place it was not possible to make a head or tail of this vast subject dealing with the Infinite Reality.

Secondly, it has been compiled with a view to wean the educated intelligentsia of the present Intellectual Age from what one may call the '*tridosha*' (triple sins) of agnosticism, atheism and Materialism.

In this Age of publicity and propaganda, I suppose, God Almighty too needs propaganda. Parts IV, I and VII of this work incorporate the material part of two of my earlier lectures : (i) A paper on '*Intellectual Approach to God*' read by me at a meeting of 'The Adhyatma Parishad', Allahabad, held on 6. 3. 1949. Two thousand copies of it have since been distributed. (ii) A paper on '*Vedanta——The Future Religion of the world*' read by me before the 'World Parliament of Religions' held in April, 1953, at Sivanandnagar, Rishikesh, published in the Commemoration Volume. Parts VIII and XII reproduce the papers read by me in 1957 at the meetings of 'The Institute of Indology' Allahabad, and Parts III, II, VI and V were read at the meetings of 'The Centre of Indology,' Allahabad, in the order given. Parts I and VIII were also the subjects of my talks at public meetings held under the auspices of the Ananda Lodge, Theosophical Society, Allahabad.

In Quest of God and Sadguru

My quest for God had started pretty early. About forty-eight years ago, I was an inmate of a Boarding House attached to an Arya Samaj institution at Dehra Dun, known as the D. A. V. High School. Every morning and evening there was a compulsory attendance at a congregational *Sandhya* and *Homa* performed with all the elaborate Vedic rites accompanied by the chanting of the sonorous Vedic hymns of which the sound is still ringing in my memory. I derived further inspiration from the works and speeches of Swami Vivekananda and Swami Ram Tirtha. There were three of us, fellow-students, to whom the call of the Himalayas, that were towering high in all their majesty on the horizon, made a special appeal as the traditional *Tapo-Bhumi*. We fancied that if we could make an intrepid search for Mahatmas doing their *tapasya* in the Himalayas, we might be lucky enough to come across a *Sadguru* who might show us the way to God-realization. With that simple faith and with *Ram-nam* on our lips, one fine after-noon we started on our adventure in the spirit of the proverbial seeker-after-Truth. After crossing the Rispana bed, and leaving aside the way going toward Raipur, we climbed a hillock or two at random with a view to get lost in the jungle as we had absolutely no plans and no particular destination in mind. On descending into a vale on the other side we sat down to rest ourselves for a while, and not knowing where to go further we followed a track going down a hillock. We had hardly gone a short way when to our great surprise we found ourselves in the midst of a pretty village, which on inquiry, we were told, was no other than Raipur——a place since sanctified by the lotus-feet of a real *Sadguru*, Sree Sree Anandmoyee Ma, and wherein her *Bhaktas* have raised an *Ashrama* in her name. Crossing over to the other end of the village we found a lovely murmuring water channel with a fine bridge across it. As we sat down to rest awhile on the bridge, our eyes turned to behold a beautiful panorama of snow-clad Himalayan ranges rising above the horizon in front of us across a stretch of green fields. We took stock of the situation and concluded that while we were at that moment as far away from our destination as the snow-capped peaks before our view, Destiny had thrown us on a direct road leading back to our Hostel where there was just enough time to get back un-noticed before sun-set. Thus baulked in our aspiration, we realized that discretion was after all a better part of valour, and so decided to put off our quest for a more auspicious day, which never came.

Am I credulous ?

My interest in things spiritual has often made my colleagues at the bar think that I must be a rather credulous person. Little do they know that I was not only born and bred up in the puritanic atmosphere of Arya Samaj, which makes a fetish of Rationalism and Utilitarianism, but had also had a training as a scientist——having taken a degree in Science—not to speak of my higher studies in still more materialistic sciences of Economics and Sociology including the philosophy of dialectical Materialism. In this back-ground it was simply absurd for any one to suggest that I was capable of erring on the side of credulity and superstition. Indeed, my early training in the school of Arya Samaj had created in my mind a veritable revolt, almost bordering on disgust, against the much-abused institution of *gurudom* to be found in all religions.

Nevertheless, it was, I suppose, because of my keeping an open mind and a ready will to learn of things and values that may be called spiritual that I attracted to myself a rich variety of experiences gained through mystics and mysticism as well as a study of literature on mystical experiences. That was why, I presume, and I should really thank my stars for it, that far from becoming, as is often the case toward the evening of one's life, a cold and calculating Materialist, or a disgruntled and embittered agnostic, or a hardened egotistic misanthrope, or even a conscienceless money-grabber lawyer, I still possess, if I may say so without taking any credit for it, a somewhat warm heart under a somewhat rough exterior, which is at least not altogether devoid of, if it is not full of the milk of human kindness, and a mind as young and receptive as that of a child. The fact is that my experience of life has now made me believe almost literally that blessed are those that have a simple Faith, or as Sant Tulsidas has sung : 'Pure and simple hearts are the eternal abodes of the Lord.' As in the divine scheme of things no true aspiration ever remains unfulfilled, and the divine law, which always works to perfection is that 'when the pupil is ready, the Master appears', it was—so I believe now on looking back on the past—necessary for me to pass through the experience of a life-time before the Master or *Sadguru* could be recognised by me.

Can one apply the foot-rule to measure the Infinite ? Yet man, poor man of this Intellectual Age, who has lost his simple Faith, is vain enough to imagine that by his puny intellect he can sit in judgment and measure the depths of a *Sadguru*. With my early prejudices against all gurudom, to which I have alluded above, and being no exception to the intellectual venom, it took me nearly fourteen years to recognise the *Sadguru* and the Universal Mother in Sree Sree Anandmoyee Ma. I now feel very small and silly when I think of the tests that I applied to Her, a *Jivanmukta and Nirmankaya*. The first time I had her *darshan* (audience) was well nigh twenty years ago. I had gone to her in the company of a friend, and I asked her what she would advise my friend to do as he was an atheist. She promptly replied : "As for you *Pitaji* (father)—that is how she addresses every one—you yourself know everything. What you need is to devote more time. As to your friend, let him go on honestly saying 'Not this ! Not this !' and he too will reach the same goal." How truly prophetic were the Mother's words as far as I was concerned could best be judged by my readers ?

A great void has been created of late by the passing away of two out-standing figures among India's known saints, namely, Maharshi Ramana of Arunachalam and Sri Aurobindo, and now by common consent of all the *Bhaktas* of this ancient home of spiritualism Sree Sree Anandmoyee Ma is India's No. 1, to whom all eyes are turned to build a sanctuary in this holy land of ours and re-establish *Ram-Rajya*. I believe now the Renaissance as dreamt by me in my work, '*The Coming Renaissance*', is not far off.

Subject-matter.

Except for the presentation of the subject-matter of this work, there is very little in it which I can call my own contribution. Indeed, I do not consider myself qualified to write or lecture on the subject, and the only reason that has impelled me to publish this work is that I would like other people to share with me the inspiration I have derived from the subject-matter presented herein. In fact, the inspiration that I get by reading and re-reading the material collected herein is comparable to what is claimed for *Srimad Bhagavad Purana*, by hearing which for a week, so it is said, one attains Self-realization.

I have, however, taken good care to quote from the highest and most reliable authorities on the subject, and although one may not accept everything on authority, after all, do we not accept many things on the experience of others, *e. g.*, the travellers who have visited foreign lands? Then why not have a little faith, which is a *sine qua non* for all spiritual advancement?

Our special heritage.

More than half a century has gone by since Swami Vivekananda of blessed memory, one of the greatest exponents of Vedanta that modern India has produced, carried its message to the Western world, and when he proclaimed and revealed its truths and achievements, and explained the mysteries of the Spirit, he took the entire intellectual world as if by a storm. In one bound, India's ancient culture made a world conquest and raised its achievements sky-high in the estimation of the world. The entire intellectual world was not only shaken by the storm, but it bowed to do homage to that eternal philosophy which is the special heritage of this ancient land of ours ——rightly called the *Punya-Bhumi* or *Tapo-Bhumi* or "*Karma-Bhumi* (Land of Duty) as opposed to the *Bhog-Bhumi* (Land of Enjoyment) of all other people"——to quote the words of the missionary author, Lowes-Dickinson.

Inspite of the unanimity and chorus of appreciation and admiration that Vedanta has succeeded in eliciting from the greatest minds of our so-called Intellectual Age, we do not find even a single chair established in any of our Universities for the teaching of that subject. More than two decades ago, once I was invited by a local Nihang Math, known as Maha-Nirvani Akhara, to visit an educational institution attached to that Math, in which Vedanta was taught. An old Acharya, who taught Vedenta, told me how, many years back, he had the honour of teaching Vedanta to a German Professor, who was connected with several German Universities. He said, that German Professor could speak Sanskrit fluently, and took his lessons in Sanskrit. The Acharya narrated to me a fine story about that German Professor's marriage with a daughter of an English Civil Surgeon in India, how he postponed his marriage for several months until he succeeded in obtaining the approval of his old father in Germany—the German Professor himself was in his fiftees or sixtees—and how he wanted his father's approval not only for his marriage but also for the change of the name of his spouse in accordance with the traditions of ancient Indian civilisation, which he was proud of having imbibed. And not only that, he further got an *yajna* performed according to Vedic rites for *Namkaran Samskara*, to give a Sanskrit name to his spouse, before the marriage was performed according to Vedic rites. The Acharya had narrated that story with tears of joy and gratification, adding in the end that the Professor left for Germany immediately after marriage, and that he was so full of homage for everything ancient in this country, and if ever he disliked anything in this country, that was English language and the cussed Englishman who did not understand the ancient culture and glory of this land.

Having achieved *Swaraj*, if we want our country to attain to her ancient glory, we must lay the foundations of a spiritual democracy in our schools by introducing a course of comparative study of religions, emphasising the essential unity of all religions and universal principles of ethics and morality. We have, for instance, got an excellent work on the subject entitled "*The Essential Unity of all Religions*" by the late Bharat-Ratna Dr. Bhagavan Das (The Ananda Pub. House, Varanasi), of which several editions were published by an American for free distribution.

'AISH MAHAL' P. M. Verma.
ALLAHABAD CANTT. (U. P.) INDIA.
Dated 11-10-1959.

Shri Shri Ma Anandamayee Ashram

ROLE OF VEDANTA AS UNIVERSAL RELIGION

PART I. OUTLINE OF VEDANTA

'One Infinite Religion existed all through eternity and will ever exist and this Religion is expressing itself in various countries, in various ways.'

Ramakrisna Paramhans.

"*In the whole world there is no religion or philosophy so sublime and elevating as the Vedanta (Upanishads). It has been the solace of my life, and it will be the solace of my death. If the philosophy or religion is meant to be a preparation for after life, a happy life and a happy death, I know of no better preparation for it than the Vedanta (Upanihsads)......(They) are products of the highest wisdom......It is destined sooner or later to become the faith of the people*"

Schopenhauer

Referring to the above opinion, Max Muller, by no means given to uncritical admiration of things Indian, says :—

"*If these words of schopenhauer required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions.*

"I *am neither ashamed, nor afraid to say that I share his enthusiasm for the Vedanta and feel indebted to it for much that has been helpful to me in my passage through life.*

"*The Upanishads are the...sources of...the Vedanta philosophy, a system in which human speculation seems to me to have reached its very acme.........*

"*I spend my happiest hours in reading Vedantic books. They are to me like the light of the morning, like the pure air of the mountains;—so simple, so true, if once understood.*"

Victor Cousin, the celebrated French historian of philosophy, says :—

"*There can be no denying that the ancient Hindus possess the knowledge of true God. Their philosophy, their thought is so sublime, elevating, so accurate and true, that any comparison* *with the writings of the Europeans appears like a Promethean fire stolen from heaven as in the presence of the full glow of the noon-day sun."*

Sir William Jones, the great Orientalist, says:

"It is impossible to read the Vedanta or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountatn with the sages of India.

"When we compare the writings of the Greeks with the great, clear, comprehensive systems of the philosophy of the Hindus of India, we cannot help thinking that the Greeks derived their knowledge from the fountain-head of Indian philosophy."

J. H. Tuckwell in his philosophical work **'Religion and Reality'** says:—

"In one main conclusion we have long ago been anticipated by the religious philosophy of India......In Professor Lodd of Harvard we have a noble Western thinker who by a process of careful...reasoning...has also arrived at the conclusion that the ultimate Reality must be conceived of as an Absolute self of which we are finite forms or appearances. But it is the crowning glory of the Vedanta that it so long ago announced, reiterated and emphasised the deep truth in a manner that does not permit us for a moment to forget it or explain it away. This great stroke of identity, this discernment of the ultimate unity of all things in Brahman or the one Absolute Self seems to us to constitute the masterpiece and highest achievement of India's wonderful metaphysical and religious genius to which the West has yet to pay the full tribute which is its due."

Freidrich Schlegel, in his work on **'Indian Language, Literature and Philosophy'** says:—

"It cannot be denied that the early Indians possessed a knowledge of the true God, all their writings are replete with sentiments and expressions noble, clear, and severely grand, as deeply conceived and reverentially expressed as in any human language in which man has spoken of their God.

"Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers appears

in comparison with the abundant light and vigour of Oriental idealism like a feeble promethean spark in the full blood of heavently glory of the noon day sun, faltering and feeble and ever ready to be extinguished. The Divine Origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with Divinity as the one primary object of every action and exertion."

Romain Rolland, in his work **'The Life of Rama Krishna'** says :

"*If there is one place on the face of the earth where all the dreams of living men have found a home from the very earliest days when man began to dream of existence, it is India. Her Unique privilege, as Barth (A. Barth :* **The Religions of India**, *1879) has shown with great success, has been that of a great elder sister, whose spiritual development, an autonomous flower continuously flowing throughout the Methuselah-long life of the peoples, has never been interrupted.*"

...The age-long history of the spirit of India is the history of a countless throng marching ever to the conquest of Supreme Reality......"Again, has it been carefully noted that the "realizations" of the Hindu mind, which seem to us ultra-subjective, are nothing of the kind in India, when they are the logical result of scientific methods and of careful experiment, tested throughout the centuries and duly recorded? Each great religious visionary is able to show his disciples the way by which without a shadow of doubt they too may attain the same visions."

William James says :—

"*The paragon of all monistic systems is the Vedanta Philosophy of Hindustan.*

"*An Absolute One, and I that One,—surely* we *have a religion which emotionally considered, has a high pragmatic value ; it imparts a perfect sumptuosity of security. We all have some hour for this monistic music; it elevates and reassures.*"

The Vedas[1] are the earliest recorded religious literature of the world. The world 'Veda', from 'Vid' 'to know' means a book of wisdom. The Vedic Sage who first says, 'वेदाहम्' 'I have known', is the person speaking from experience. 'Vedanta' means the end-portion of the Vedas, wherein the final knowledge is imparted to the earnest seeker. It is also called 'Upanishad'[1] which etymologically means "Sitting close by with devotion" for initiation and instruction. Hence it came to mean secret doctrine. Indeed, it may be said that 'Vedanta' is the highest 'Veda' or the source of Para-Vidya or spiritual knowledge as distinguished from Apara-Vidya or knowledge of material sciences.

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[1] There are four Vedas : the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. Each Veda consists of four parts : (1) the Mantras or hymns and (2) the Brahmanas or explanations of the Mantras

तत्रापरा ऋग्वेदो यजुर्वेदः साम वेदोऽथर्व वेदः शिक्षा कल्पो व्याकरणं निरुक्तं छंदो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ।।५।

"Of these, the lower comprises the Rg-Veda, Yajur-Veda, Sama-Veda, Atharv-Veda, the science of pronunciation etc., the code of rituals, grammar etymology, metre, and astrology. Then there is the higher (knowledge) by which is realised that Immutable."

(Mundaka Up. I. *i*. 5)

According to a great practical Vedantist, Swami Ram Tirtha of blessed memory, "The word 'Vedanta' means the ultimate science, the science of the soul. It requires a man to approach it in the same spirit in which you approach a work on chemistry. These are not mere subjects of speculation. European philosophers make the subjects simply matters of speculation, but it is not so with the Indian philosophers. With them any subject, which is proved theoretically is half proved only if it is not verified through experience, if it is not realized and experimented upon. A religion that is based on authority is no religion. That alone is truth which is based upon your own authority."

Vedanta is the supreme source of spiritual knowledge. It is the quintessence of all that is best and highest in our

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constituting the *Karma Kanda*, i. e., the section dealing with various sacriifices and rituals ; (3) the Aranyakas or *Upasana Kand*—the section dealing with various kinds of worship or meditation; and (4) the Upanishaads or *Gnana Kand*—the section dealing with the highest knowledge of the Nirguna Brahman, the Absolute Being or the Real Eternal Self.

[1] The number of Upanishads known to us exceeds two hundred. Tradition recognises only one hundred and eight, out of which the most important ones are Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitareya, Taittiriya, Chhandogya, Brihadaranyaka and Swetaswatara.

ancient thought and philosophy. It not merely enables us to acquire a theoretical knowledge of the Spirit, but also helps us to experience, realize, and attain the ultimate Reality. It is both a Science and an art, and whether we call it a science of the Soul or the Spirit, or a science of Religion, or a scientific Universal Religion, it must be distinguished from the ordinary idea of a religion based on dogmas. In the the words of Swami Vivekananda :—

"The essence of the knowledge of the Vedas was called by the name of Vedanta, which comprises the Upanishads...... Strength, strength is what the Upanishads speak to me from every page......Therein lies strength enough to invigorate the whole world ; the whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable, and the downtrodden of all races, all creeds, and all sects, to stand on their feet and be free. Freedom, physical freedom, mental freedom, and spiritual freedom are the watch-words of the Upanishads. Aye, this is the one scripture in the world, of all others, that does not talk of freedom. The Upanishads are the Bible of India.......

"The one central idea throughout all the Upanishads is that of realization. Beyond all sound, all sight, beyond form, absolute, beyond all taste and touch, infinite, without beginning and without end, even beyond nature, the Unchangeable——he who realises Him, frees himself from the jaws of death. But it is very difficult. It is, as it were, walking on the edge of a razor, the way is long and perilous but struggle on, do not despair. Awake, arise, and stop not till the goal is reached."

The Upanishads deal mainly with the attainment of real knowledge, that of the Spirit, leading to Bliss of Brahman——the infinite joy of Brahman, the Ultimate Reality. Everything else is woven round this great objective. The knowledge of the Reality is imparted therein from various points of view to suit the requirements of various grades of 'Truth'-seekers, the highly developed souls as well as the initiates. Thus, we find, in their tone, style and manner they vary widely, being now simply narrative, now allegorical and expository, often assuming, in either case a dialogue form. *Rishis* (seers) who composed them, and whose insight they embody, have, however, kept themselves in the back-ground, it seems, because they had completely transcended their individual personality at the time of composing the Upanishads——the Breath of the Eternal.

The Ultimate Reality, according to Vedanta, is the One Infinite, eternal and supreme Creator, and Destroyer of the entire cosmos. Brahman or the Absolute is the only Reality. He is beyond time, space and causality. He is both *Nirguna* (devoid of qualities) and *Saguna* (possessing qualities) at the same time, as everything is possible in infinity. In His *Nirguna* or transcedental aspect He is *Sat-chit-Ananda*, Infinite Existence, Infinite Knowledge and Infinite Bliss. His principal attributes (*Saktis*) are: (1) *Chit*——pure consciousness; (2) Ananda——Bliss; (3) **Iccha**——will power; (4) **Jnana**——power of knowledge, and (5) *Kriya*——creative power or action-force. In His transcedental aspect these five *Saktis* remain in an unmanifested state. In His *Saguna* or immanent aspect, the last three *Saktis* manifest themselves in various forms in this created world with a limited manifestation of the first two. But even in the immanent aspect. He is omni-present, omni-potent and omnicient, and sustains and controls this universe. He is all-knowing. His knowledge is not of the usual kind; He knows all at the same time without the division of subject and object. Individual consciousness implies certain limitations and qualifications: there should be something to be conscious of, and some one to be concious of it. No man is conscious of more than that portion of his knowledge which happens to be recalled to his mind at any particular time. But Cosmic or Absolute consciousness contains the cognizer, the thing cognized and the cognition, all these in Itself and all three *One*.

Lord Krishna says in "*The Bhagavad Gita*"[1]

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[1] Of "*The Bhagavad Gita*" Sri Samkara says in his commentary, "It is the epitome of all the Shastras. *Samasta Vedartha Sara Sangraha Bhutan*"——It is the quintessence of all the Vedas, and it leads to the realization of all thr different ends of life——"*Sakala Purushartha Siddhi*"——It enables you to realize the different ends of life——*Dharma*, *Artha*, *Kama* and *Mokaha*.'

It is said:

"*I shall now declare to you that which is the object of knowledge, and knowing which one obtains immortality. It is the Supreme Brahma, having no beginning, and who is neither existent, nor non-existent.*" (*XII/12*)

"(*It is the Supreme* **Brahma**) *whose hands and feet are on all sides, whose eyes, heads and faces, are on all sides, who hears on all sides, who dwells pervading all in this world.*" (*XII/13*)

"*Who being devoid of senses, is possessed of all the qualities of the senses, who sustains all things but has no attachment for anything, who having no attributes, possesses all attributes.*" (*XII/14*)

"*Who is within and without all creatures, immobile and mobile, who is not knowable on account of his subtlety, who is remote yet near;*" (*XII/15*)

"*Who, being undistributed in anything, remains as if distributed in everything; who is the sustainer of all beings, and the destroyer and the creator of all* ; (*XII/16*)

"*Who is the light of all luminous bodies, who is beyond all darkness ; who is knowledge, the object of knowledge and the end of Knowledge ; who is seated in the hearts of all*" (*XII/17*)

Says the Brihadaranyaka Upanishad :

"*Brahman is the soul in each; He indeed is the Self in all. He is all.*

"*This Self is the lord of all beings, the King of all beings. As the spokes are held together in the hub and in the felly of a wheel, just so all beings, all creatures, all gods, all worlds, all lives, are held together in the Self.*

"*He made bodies with two feet, He made bodies with four feet. He entered into all bodies, and because He dwells within the lotus of the heart, He is kuown as* **Purusha**. *There is*

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।
पार्थो वत्सः सुधी र्भोक्ता दुग्धं गीताऽमृत महत् ॥

"The "*Bhagavad Gita*" is the essence of nectar drawn from the Upanishads by Lord Krishna, just as a milkman draws milk from a cow, with the help of Arjuna acting like the calf (by putting questions), that nectar-milk going to feed those blest with good understanding."

nothing that is not surrounded by him, nothing that is not filled with Him.

"He assumed all forms. He assumed all forms to reveal Himself in all forms. He, the Lord, is revealed in all forms through His Maya. He is tens, He is thousands—He is numberless. "This Brahman is without cause, without effect, without inside or outside. That Brahman is the Self.

....

"He does not see, nor smell, nor taste, nor speak, nor hear, nor think, nor touch, nor know; for there is nothing separate from Him, there is no second. Yet He can see, for sight and He are one; yet He can smell, for smelling and He are one; yet He can taste, for taste and He are one; yet He can speak, for speech and He are one; yet He can hear, for hearing and He are one; yet He can think, for thinking and He are one; yet He can touch, for touching and He are one; yet He can know, for knowing and He are one. Eternal is the light of consciousness; immortal is the Self.

"When there is another, then one sees another, smells another, tastes another, speaks to another, hears another, thinks of another, touches and knows another.

"Pure like crystal water is the Self, the only seer, the One without a second. He is the kingdom of Brahman—man's highest goal, supreme treasure, greatest bliss. Creatures who live within the bonds of ignorance experience but a small portion of His infinite being."

So also according to Svetasvatara Upanishad:

"The One Absolut, impersonal Existence, together with His inscrutable Maya, appears as the divine Lord, the personal God, endowed with manifold glories. By His divine power He holds dominion over all the worlds. At the periods of creation and dissolution of the universe, He alone exists. Those who realize Him become immortal.

"The Lord is one without a second. Wihin man He dwells, and within all other beings. He projects the universe, maintains it, and withdraws it into Himself.

"His eyes are everywhere; His face, His arms, His feet are in every place. Out of Himself He has produced the heavens and the earth, and with His arms and His wings He holds them together.

"He is the origin and support of the gods. He is the lord of all. He confers bliss and wisdom upon those who are devoted to Him. He destroys their sins and their sorrows.

"He punishes those who break his laws. He sees all and knows all. May He endow us with good thoughts.

....

"Subtler than the subtlest, greater than the greatest, the Self is hidden in the heart of all creatures. Through His grace a man losses his cravings, transcends grief, and realizes Him as Brahman Supreme."

'O Brahman Supreme ;
Formless art Thou, and yet
(Though the reason none knows)
Thou bringest forth many forms;
Thou bringest them forth and then
Withdrawest them to Thyself.
Fill us with thoughts of Thee:

....

'Maya is thy divine consort—
Wedded to Thee.
Thou art her master, her ruler.

....

'Forgetting his oneness with thee,
Bewildered by his weakness,
Full of sorrow is man ;
But let him look close on thee,
Know thee as himself,
O Lord, most worshipful,
And behold thy glory—
Lo, all his heavy sorrow
Is turned to joy.

....

'Thou art lord and master of Maya,
Man is her slave.
With Maya uniting, thou hast brought forth the universe.
The source of all scriptures thou art,
And the source of all creeds.
The universe is thy Maya ;
And thou, great God, her lord,
Wherever the eye falls,

There, within every form,
Thou dwellest.

....

'Of all religions thou art the source,
The light of thy knowledge shining,
There is nor day nor night,
Nor being nor non-being—
Thou alone art.

....

'At thy bidding Maya,
Thy power divine,
Projects this visible universe,
Projects name and form.
Thou art the Primal Being.
Thou appearest as this universe
Of illusion and dream.
Thou art beyond time.
Indivisible, infinite, the Adorable One—
Let a man meditate on thee
Within his heart,
Let him consecrate himself to thee,
And thou, infinite Lord,
Wilt make thyself known to him.'

....

'Let a man devote himself
To knowledge of thee,
Let him follow thy path,
And he shall know thee:
All his fetters shall be loosed."

In the words of Aldous Huxley, 'The *atman* is silence,' is what the Hindus say of ultimate spiritual reality. The only language that can convey any idea about the nature of this Reality is the language of negation, of paradox, of extravagant exaggeration...'*Nescio, nescio,*' was what St. Bernard wrote of the ultimate Reality; '*Neti, neti*', was Yajnavalkya's verdict at the other side of the world. 'I know not, I know not : not so, not so.'

According to Sri Aurobindo, Absolute Reality is a triune principle of Existence, Consciousness-Force and Bliss. The

Pure Existent is fundamentally real. The Conscious Force is inherent in the Pure Existent. It may be in rest as well as in motion. Both these aspects, of self-concentration and self-diffusion, must be admitted. This Conscious Force, which is the dynamic principle at the root of the universe, is described by Sri Aurobindo as the Divine Shakti or "The Mother." Therefore, Being and Becoming must both be accepted. The Creative Force is not a delusion. It is a reality, and hence creation itself is a reality.

The entire cosmos is an idea, so say the philosophers. Vedanta teaches, this world is sustained in the Infinite Mind of the Absolute Being. It is a manifestation of the Absolute Being on a lower mental plane, and not a creation outside It. There is a real unity underlying the illusion of Diversity.

यथोर्णं नाभिः सृजते गृह्लते च यथा पृथिव्यायोधयः संभवन्ति।
यथा सतः पुरुषात् केश लोमानि तथा ऽक्षरात् संभवतीह विश्वम् ॥

"As the silk-spider sends forth and withdraws (its thread) as herbs grow on the earth, as the hair (grows) on the head and on the body of a living person, so from the immutable arises here the universe."
(Mundaka Up. I. 1. 7)

Our finite mind makes a distinction between thought and action—between Being and manifestation. But for the infinite mind of the Absolute Reality, Being is inseparable from its manifestation or creation. For the divine mind, to think of any thing is to be creative of that thing, otherwise He would be no God of our definition, and Infinity will not be Infinity.

The One Reality is all-inclusive, immanent in, while at the same time transcending everything.

सूर्यो यथा सर्व लोकस्य चक्षुर्न लिप्यते चाक्षुषै वाह्यदोषैः।
एकस्तथा सर्व भूतान्तरात्मा न लिप्यते लोक दुःखेन वाह्यः ॥

"As the sun is the cause of the eye-sight of everything, yet it is not made defective by the defect in any eye, even so the Self of all is not affected by the miseries of the body, or by any misery is that around you."
[Ka. Up. [II. 2. 11)]

Vedanta teaches that first of all *Prakriti* or *Para-Sakti* (supreme) power emanated from Purusha, the Supreme Being, and the entire universe has come out of *Sakti*, the projection of Purusha. In the mineral kingdom we have the same *Sakti* manifesting itself as *Bhuta Sakti* in the form of heat, light, sound, magnetism and electricity. In the plant world it is manifested as *Prana Sakti* or life-energy. In the animal world it manifests as *Mano-Sakti* or mind, and in man it manifests as *Jiva-Sakti* or *Atma-Sakti* (spiritual power), the highest form of Sakti to which man can aspire. The Prana-Sakti or energy is the source of life to all living creatures. Bereft of this *Sakti*, life becomes extinct.

Says Lord Krishna in *The Bhagavad Gita*' (*VII*/4-15)

"4. (*Earth, Water, Fire, Air, Space, Mind, Understanding and consciousness*) *thus is My Nature* (**Prakriti**) *divided eightfold*."

"5. *But this is lower form of My Nature. Know there is another form of* **My Nature** *higher than this, which is animate and by which, O mighty-armed, the universe is upheld*."

"6. *Know, that all things have these* (*Earth, Water, etc.*) *for their source. I am the productive Cause and the destroying Agent of all the Universe*."

"7. *There is, O Dhananjaya, nothing higher than Myself. All this is woven on Me like a row of pearls in a string*."

"8. *I am the* **taste** *in water, I am the* **light** *in the Sun and the* **Moon** ; **I** am "**Om**" *in all the Vedas, the* **sound** *in speace, and* **manliness** *in man.*

"9. *I am the* **fragrance** *in the earth,* **refulgence** *in the fire ; I am the* **life** *in all beings, and the* **penance** *in ascetics*."

"10. *Know* **Me**, *O Partha, to be the everlasting* **seed** *of all beings. I am the* **intelligence** *of all intelligent men, and the* **glory** *of all glorious objects*."

"11. *I am the* **strength** *of the strong who are freed from desire and thirst. And I am the* **love**, *O the best of Bharata rac ,* *among all beings, unopposed to virtue*."

"12. *And all existing things of* **Satva**, **Raja** *and* **Tama Gunas** (*the qualities of goodness, of passion and of darkness*) *are all from* **Me**. *I am, however, not in them ; they are in* **Me**."

"13. *This whole universe deluded by the three qualities, does uot know* **Me**, *who am beyond them, and undecaying*."

"14. *The Illusion of* **Mine**, *developed from the said three* *qualities, is marvellous ; and difficult to transcend. Those, that resort to* **Me** *alone, cross beyond this* **Illusion**."

"*15. Ignorant men, the doers of evil, and the worst of their species, being deprived of their knowledge by this Illusion and wedded to the state of demons, do not resort to* **Me.**"

By Maya or illusion the Absolute has manifested Himself in two forms——the experiencer and the experienced. The experiencer is the individual soul and the experienced is the universe or the objective world. The experiencer or the finite self is no other than the Lord Himself with limited powers. Maya obscures the true nature of the Self, limits Its power, and brings about differentiation and multiplication. Maya is the divine power of action (Kriya) controlled by Isvara. It is the most distinctive power of the Universal Self in Its creative aspect. It manifests diversity and is also the force of obsocuration. Maya is beyond the comprehension of our senses. As an aspect of the universal Self it is eternal.

The illusion is the eternal Play of the Absolute Being. This world is essentially illusary and unreal, but to our ego-consciousness or thinking mind it is very much real.

Jiva or individual soul or centre of consciousness is identical with Brahman. The real Self in man is the ever-conscious, never-ending cosmic entity, the essential character of which is perennial peace, homogeneous awareness and supersensual bliss. Deluded by Maya we forget our real Self, and have been identifying ourselves with our physical and mental vehicles. As translated from "*The Bhagavad Gita*" by Edwin Arnold in "The Song Celestial" :

"*Never the spirit was born ; the spirit shall cease to be never ;*
Never was time it was not ; End and Beginning are dreams !
Birthless and deathless and changeless remaineth the Spirit for ever ;
Death hath not touched at it all, dead though the house of it seems"

"*The Bhagavad Gita*'" further says : (II/22-24)

"22. *As a man, casting off worn-out clothes, puts on other new ones, so embodied Self, casting off old bodies, enters into new ones.*"

"23. *Weapon does not cut It ; fire does not burn It ; water does not moist It ; and wind does not dry It.*"

"24. ......*It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable.*"

Says the Svetasvatara Upanishad :—

"*This vast universe is a wheel. Upon it are all creatures that are subject to birth, death, and rebirth. Round and round it turns, and never stops. It is the wheel of Brahman. As long as the individual self thinks it is separate from Brahman, it revolves upon the wheel in bondage to the laws of birth, death, and rebirth. But when through the grace of Brahman it realizes its identity with Him, it revolves upon the wheel no longer. It achieves immortality.*

"*He who is realized by transcending the world of cause and effect, in deep contemplation, is expressly declared by the scriptures to be the Supreme Brahman. He is the substance, all else the shadow. He is the imperishable. The knowers of Brahman know him as the one reality behind all that seems. For this reason they are devoted to Him. Absorbed in Him, they attain freedom from the wheel of birth, death, and rebirth.*

"*The Lord supports this universe, which is made up of the perishable and the imperishable, the manifest and the umanifest. The individual soul, forgetful of the Lord, attaches itself to pleasure and thus is bound. When it comes to the Lord, it is freed from all its fetters.*

"*Mind and matter, master and servant—both have existed from beginningless time. The Maya which unites them has also existed from beginningless time. When all three—mind, matter, and Maya—are known as one with Brahman, then is it realized that the Self is infinite and has no part in action. Then is it revealed that the Self is all.*

"*Matter is perishable. The Lord, the destroyer of ignorance, is imperishable, immortal. He is the one God, the Lord of the perishable and of all souls. By meditating on Him, by uniting oneself with him, by identifying oneself with Him, one ceases to be ignorant.*

"*Know God, and all fetters will be loosed. Ignorance will vanish. Birth, death, rebirth will be no more. Meditate upon Him and transcend physical consciousness. Thus will you reach union with the Lord of the universe. Thus will you become identified with Him who is One without a second. In him all your desires will find fulfillment.*

"*The truth is that you are always united with the Lord. But you must* **know** *this. Nothing further is there to know. Meditate, and you will realize that mind, matter, and Maya (the power which unites mind and matter) are but three aspects of Brahman, the one Reality.*

"*Fire, though present in the fire-sticks, is not perceived until one stick is rubbed against another. The Self is like that fire : it is realized in the body by meditation on the sacred syllable OM.*"

So also says the Taittiriya Upanishad :—

"*Man, in his ignorance, identifies himself with the material sheaths that encompass his true Self. Transcending these, he becomes one with Brahman, who is pure bliss.*"

So also says Brihadaranyaka Upanishad :—

"*As a lump of sugar when thrown into water melts away and the lump cannot be taken out, but whenever we taste the water it is salty, even so, the individual self, dissolved, is the Eternal—pure consciousness, infinite and transcendent. Individuality arises by identification of the Self, through ignorance, with the elements; and with the disappearance of consciousness of the many, in divine illumination, it disappears. Where there is consciousness of the Self, individuality is no more.*"

....

"*As long as there is duality, one sees the other, one hears the other, one smells the other, one speaks to the other, one thinks of the other, one knows the other; but when for the illumined soul the all is dissolved in the Self, who is there to be seen by whom, who is there to be heard by whom, who is there to be spoken to by whom, who is there to be thought by whom, who is there to be known by whom?*...............

"*The Self is verily Brahman. Through ignorance it identifies itself with what is alien to it, and appears to consist of* *intellect, understanding, life, sight, hearing, earth, water, air, ether, fire, desire and the absence of desire, anger and the absence of anger, righteousness and the absence of righteousness. It appears to be all things—now one, now another,"*

So also says the Kaivalya Upanishad :—

"*He, as the Self, resides in all forms, but is veiled by ignorance. When He is in the state of dream that men call waking, He becomes the individual self, and enjoys food, drink and many other pleasures. When He is in the state of dream that men call dreaming, he is happy and miserable according to the creations of his mind. And when he is in the state of dream that men call dreamless sleep, he is overcome by darkness, he experiences nothing, he enjoys rest.*"

....

"*He is the Supreme Brahman. He is in all, He is the foundation of all. Subtler than the subtlest is He. He is eternal. Thou art He! Thou art He!*

"*He who made this great spectacle of waking, dream, and dream-less sleep—He I am. I am Brahman : Know this, and break all bonds.*

"*In the three states of consciousness, whatever appears as the enjoyer or the object of enjoyment, I am the witness thereof, separate from all. I am pure consciousness. I am the eternal Shiva.*

"*From me all emerge, in me all exist, and to me all return. I am Brahman—One without a second.*

"*I am subtler than the subtlest ; I am greater than the greatest ; I am the Eternal Being. I am this manifold universe. I am the Lord of golden effulgence. I am Shiva...........*

"*I was not born; I have neither body, nor senses, nor mind. I, the Supreme Self, dwell in the lotus of the heart. I am pure. I am One without a second.*"

The knower of Brahman becomes Brahman. The Self is known through faith, devotion, meditation and Yoga. Knowledge of the Self or self-realization is attained by transcending our finite, erring mind, which is subject to illusion. There is no salvation, i. e., liberation from the trammels of birth and re-birth without the knowledge of the Self. ...

In the pregnant words of Madam H. P. Blavatsky, writing of the descent of Monad or soul into mortal bodies: (*Vide*, *The Secret Doctrine*, Vol. I. P. 198):

"It stands to reasan that a Monad cannot either progress or develop, or even be affected by the changes of state it passes through. *It is not of this world or plane*, and may only be compared to an indestructible star of divine light and fire, thrown down on to our Earth, as a plank of salvation for the Personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one ; but, like the plank, be drifted away to another incarnation, by the unresting current of evolution."

According to Vedanta as well as Buddhist doctrine, re-incarnation is to be dreaded, as existence in this world entails upon man only suffering, misery and pain ; death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold. Man may, however, escape the sufferings of rebirth by obtaining *Gnan* or true Knowledge, which alone can dispel the fruits of illusion and ignorance. Self-realization or the identity of the individual with the Atman comes ultimately through Knowledge. "The blazing fire burns wood to ashes, the fire of knowledge turns all Karma to ashes." As '*The Bhagavad Gita*' says —

"*Who knows the Atman*
Knows that happiness
Born of pure Knowledge,
The joy of Satva ;
Deep his delight
After strict self-schooling,
Sour toil at first,
But at last what sweetness !
The end of sorrow."

Moksha or liberation is the emancipation of the soul from the bondage of *Samsar*, the cycle of births and deaths. It means the release of the individual soul from ego and ignorance and the attainment of selt-realization, the state of eternal peace and bliss, the very nature of Brahman or the Absolute.

वेदाहम् एतं पुरुषं महान्तम्
आदित्य वर्णं तमसः परस्तात् ।
तम् एव विदित्वाति मृत्युम् एति
नान्यः पन्था विद्यतेऽयनाय ॥

"I have known this Mighty Being,
refulgent as the sun beyond darkness ;
By knowing Him alone one transcends death,
there is no other way to go."

(Swetaswatara Up.)

The Upanishads deal mainly with the attainment of real knowledge leading to Bliss of Brahman or infinite joy and Immortality. They despise the heavens and heavenly enjoyments as being below the mark. There is a clear distinction between heavenly life and immortality. The former is but a temporary sojourn to the world of enjoyment—a reward for merit won in this world. It is said that the duration of life in the heavenly world is according to the accumulated merit earned in this world. Immortality alone is worth coveting and trying for, because it is a permanent thing beyond the cycle of birth and death. Vedanta, therefore. calls us away from' 'a life of the senses' or '*preya*' to a 'life of the spirit' or '*sreya*'.

Says the Mundaka Upanishad :

"*Living in the abyss of ignorance, the deluded think themselves blest. Attached to works, they know not God. Works lead them only to heaven, whence, to their sorrow, their rewards quickly exhausted, they are flung back to earth.*

"*Considering religion to be observance of rituals and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good works, they enter again into the world of mortals.*

"*But wise, self-controlled, and tranquil souls, who are contented in spirit, and who practise austerity and meditation in solitúde and silence, are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Self.*"

So also says the Chhandogya Upanishad :

"*As here on earth all the wealth that one earns is but transitory, so likewise transitory are the heavenly enjoyments acquired by the performance of sacrifices. Therefore those who die without having realized the Self and its right desires find no permanent happiness in any world to which they go ; while those who have realized the Self and its right desires find permanent happiness everywhere.*"

So also says the Brihadaranyaka Upanishad :

"*Now if a man depart this life without knowing the kingdom of the Self, he, because of that ignorance, does not enjoy the bliss of liberation. He dies without reaching his goal. Nay, even if a man ignorant of the kingdom of the Self should do virtuous deeds on earth, he would not arrive through them at everlasting life ; for the effects of his deeds would finally be exhausted. Wherefore let him know the kingdom of the Self, and that alone. The virtue of him who meditates on the kingdom of the Self is never exhausted, for the Self is the source from which all virrue spring.........' The Self, which is within all, is beyond hunger, thirst, grief, delusion, decay, and death. Having realized this Self, the sages renounce the craving for progeny, wealth, and existence in the other worlds, and live the life of mendicants. The craving for progeny leads to the craving for wealth, and the craving for wealth to the cravtng for existence in the other worlds. Thus there are two cravings—craving for a life of enjoyment here, and craving for a life of greater enjoyment hereafter. Therefore should a sage, when he has fully attained the knowledge of the Self, desire to live with that knowledge as his only refuge. He should devote himself exclusively to contemplation of the Self.*"

Gnan or True Knowledge of the Ultimate Reality and *Vairagya* or complete detatchment are the two ideas that dominate the teaching of all the Upanishads. When this knowledge in the deeper sense danws upon a person, he attains *Moksha* or deliverance from all sorrow and pain and the bondage of birth and death, and gets abiding peace or repose of mind *here and now*, and becomes a *Jivan-Mukta* or 'One that is free while living.'

इंद्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमभ् ।।
अव्यक्तात्तु परः पुरुषो ब्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ।।

"Superior to the senses is the mind. Superior to the mind is the intellect (*buddhi*). Superior to the intellect is *Mahat* (the Great Soul). Superior to Mahat is the unmanifest. But superior to the unmanifest is the supreme Purusha, who is the pervador (of all) and indeed without worldly attributes, knowing whom a man becomes freed and attains immortality."
Katha Up. (2.3.7-8)

यदा सर्वे प्रमुच्यन्ते कामायेऽस्य हृदिश्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।

"When all the desires which abide in his heart are cast away, then the mortal becomes immortal. Here he attains Brahman."
[*Katha Up*. (2.3.14)]

मनोहि द्विविधिं प्रोक्तं शुद्धं चा शुद्धमेव च ।
अशुद्धं काम संकल्पं शुद्धं काम विवर्जितम् ।।
मन एक मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ।।

"The mind is said to be of two kinds, the pure and the impure; the impure (mind) is associated with desire, and the pure is devoid of desire."

"The mind alone is the cause of the bondage and release of men; as attached to objects it leads to bondage, and as free from objects it leads to release."
(*Amritabind Up*.)

चित्तमेव हि संसारो रागादि क्लेश दूषितम् ।
तदेव नैर्विनिर्मुक्तं भवान्त इति कथ्यते ।।

"Indeed, the mind tainted by afflictions like desires, alone is transmigatory life. The same, when freed therefrom, is spoken of as end of transmigration."
(*Maha Up*.)

पूर्वं योनि सहस्राणि दृष्टान्येव ततो मया ।
आहारा विविधा भुक्ताः पीता नाना विधाः स्तना ।।
जातश्चैव मृतश्चैव जन्म चैव पुनः पुनः ।
यदि योन्याः प्रमुच्येहं विश्वेश्वर पदं श्रये ।।

"Thousands and thousands of births have I seen. I have eaten divers foods and sucked divers breasts and teats. I have passed in endless succession through the portals of births and deaths. If I can get away from the mother's womb, this time, I am determined to seek with all my heart, the supreme protection of the Supreme Master of this universe."

The cultivation of detatchment is recommended as a means to the pursuit of Truth or the knowledge of ultimate Reality. This Reality is sometimes represented objectively as the all-pervading principle or Brahman, and, at other times, subjectively as the inmost soul of the individual or Atman.

The Reality is often spoken of as unknowable, that is, incomprehensible by mind or intellect. But through Yoga or meditation it can be realised or cognised by direct or immediate experience of it, which is what is meant by *Gnan*.

द्वौ क्रमौ चित्त नाशस्य योगो ज्ञान मुनीश्वर ।
योगस्तु वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ।।

"Two ways there are of annihilating the mind——*Yoga* and *Gnan* (Knowledge). O Sage! *Yoga* is controlling the pschoses (mental functions), and *Gnan* is clear insight".
(*Sandilya Up.*)

तस्मिन्निरोधे नूनमुपशान्तं मनो भवेत् ।
मनः स्पन्दोपशानयायां संसार : प्रविलीयते ।।

"When that (mental functioning) is controlled, the mind becomes quiescent soon. And when the movement of mind is stopped, transmigration gets resolved."
(*Sandilya Up.*)

योग हीनं कथं ज्ञानं मोक्षदं भवतीह भो ।
योगोऽपि ज्ञान हीनस्तु न क्षमो मोक्ष कर्माणि ।
तस्माज्ज्ञानं च योगं च मुमुक्षुर्दृढमभ्यसेत् ।।

"How can knowledge devoid of *Yoga* become the giver of release here, O Sir? *Yoga*, too. which is devoid of knowledge is not capable of effecting release. Therefore, Knowledge and *Yaga* let the one who longs for release practise."
(*Yogasikha Up.*)

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ।।

"Whoever becomes devoid of Knowledge, without control over the mind and ever impure, does not reach that place, but gets into transmigatory life."
[*Katha Up.* (I.3.7)]

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ।।

"But whoever becomes endowed with Knowledge with control over the mind and ever pure attains that state, whence he is not born again."
[*Katha Up.* (1.3.8.)]

यदापञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ।।
तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ।।

"When the five-fold (Sense) knowledge, along with the mind comes to cessation, and when the intellect too does not function, that state they call the highest. This they regard as the *Yoga*——the steady holding up of the senses. One becomes vigilant at that time, for *Yoga* is subject to growth and decay." [*Katha Up.* (2.3.10.11)]

नानायोनिशतं गत्वा शेतेऽसौ वासना वशात् ।
विमोक्षात्संचरत्येव मत्स्यः कूलद्वयं यथा ।।

"Reaching hundreds of various wombs impelled by residual impressions, he (the Jiva) lies; and strays away from release like the fish which wanders between the two banks (of a river)." (*Trisikhi brahmana Up.*)

A craving for immortality is inherent in human breast. That is so, because, according to Vedanta, the real 'I' or the soul within us is immortal, *Amrit-santan*, a child of immortality, or a spark of the Divine Flame, the Absolute Itself. It is a hard fact to be recognised that our physical body of flesh and blood is mortal, and cannot become immortal, and that everything that has a birth must have a death. The attainment of immortality or deliverance is found in the dissolution of the bond between Purusha, the immortal part and *Prakriti*, the mortal part of our self.

Vedanta teaches, the soul, which is otherwise immortal, is bound to *Samsara*, the wheel of birth and death, through Maya or delusion created by our finite mind, and the only way to break off the bonds of attachment is to transcend the finite mind by raising or uplifting our conciousness into the realms of the Spirit. For that, one has to apply oneself wholeheartedly to *Yoga* and *Sadhana* (spiritual technique). Those who succeed in attaining a sense of immortality while in the body are called *Jivan-Muktas* (free while living). The *Jivan-Muktas*, when they cast off their bodies and exist as Pure Consciousness, are called "*Videhmuktas*", i. e., those who have attained disembodied liberation. In order to become a *Jivanmukta* one has to attain to a state of perfect desirelessness and selflessness. The *Jivanmuktas* are in truth Brahman or God in human form. They are beacon-lights to struggling humanity, and their work in this world is impersonal. They are the Saviours of the world and are named "*Satpurushas.*"

As explained by Lord Krishna in '**Bhagavad Gita**' :—

"*When a man, O Partha, abandons all his mental desires, and becomes pleased in his self by his own self, is called one of Steady Mind.*" (*II*/*55*)

"*Who is not moved in misery, who has no cravings for pleasure and who is freed from attachment, anger and fear, is called the Sage of Steady-Mind.*" (*II*/*56*).

"*His mind is steady who has no attachment for anything; and who neither feels exultation, nor aversion on receiving either the good or the bad.* (*II*/*57*).

"*His mind is steady who withdraws all his senses from all the* (*worldly*) *objects of senses, as a tortoise withdraws his limbs.*" (*II*/*58*).

"*The objects of senses draw back from an abstinent person, but not so his passions. But the passions fly from him who has seen the Supreme.*" (*II*/*59*).

"*The madly boisterous senses, O son of Kunti, steal by force the mind of even that wise man who is Striving* (*for emancipation*)." (*II*/*60*).

"*The man of Yoga solely depends upon* **Me**, *keeping all his senses under control. His mind is steady who has controlled his senses.*" (*II*/*61*).

"*Pondering over worldly matters breeds attachment for them; from this attachment desire is produced; from desire anger is begot.*" (*II*/*62*).

"*From anger is produced the want of discrimination; from want of discrimination, confusion of memory; from the confusion of memory, loss of reason; and from loss of reason, final destruction* (*ruin*)." (*II*/*63*).

"*The self-controlled man, who moves along the objects of senses, having his senses under his control, and being free from affection or aversion, attains to peace.*" (*II*/*64*).

"*Peace being attained, all his miseries are destroyed. He,* *whose mind has attained to peace, soon becomes steady.*" (*II/65*).

"*Undevotional man has no understanding, he has no contemplation, he has no peace. And where is happiness for him who has no peace?*" (*II/66*).

"*The man, who moves about casting off all desires, and being freed from attachments, cravings for things, and egoism* (*pride*), *attains to peace.*" (*II/71*).

"*This is, O Partha, living in Self* (*God*). *After attaining it, no delusion exists, and remaining in this state at the time of one's death, one attains to Brahma Nirvana.*" (*II/72*).

Nirvana is but another name for the Bliss of Brahman. It is the mystical and spiritual realization of a Jivanmukta or a liberated person, one who has divested himself of all mind consciousness, and has realized that Light and Bliss and Vastness within, which gives him a changeless and beatific poise, the perfect and ever free and eternal consciousness different from that of ego, mind and sense in which he is "aware that he is free and he knows that Becoming is exhausted, that he has lived the pure life, that he has done what it behoved him to do, and that he has put off mortality for ever." Nirvana is a state of consciousness to be experienced, of which Sir Edwin Arnold writes in *The Light of Asia*' :

"*As is a man wakened from hateful dreams* ;
Until—greater than Kings, then Gods more glad !—
The aching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy,
Blessed Nirvana—sinless, stirless rest—
That change which never changes !"

It is eternally within us but obscured by phenomenal appearances. As the mind is purified and acquires equanimity, the Nirvanic consciousness is felt by us in increasing largeness ; stage by stage our detatchment, both waking and in *Samadhi*, deepens towards it until a point comes when *Niraana* envelops us. As the aspiring consciousness, having *Nirvana* for its goal, reaches a point when its own effort ceases it is sucked into *Nirvana* as if pulled up in a new gravitational field of consciousness. Lord Buddha says :—

"Regard the world as an empty trifle, experience the great *Nirvana* and then alone will you find the world unantagonistic to happiness ; with the ineffable freedom and wideness that is the Nirvanic experience you will be able to live and act blissfully in all circumstances, undisturbed and undejected by life's vicissitudes. And thus live and act you must, for personal salvation is not everything : others are caught in the world's futilities and you must help to liberate them. The liberation can be quick for some and I offer a special discipline to these people ; it must be a long drawn-out process for many and for them I prescribe not immediate effort towards Nirvana but a general preparatory code of Virtue which shall spread peace and harmony in the world as much as peace and harmony are possible in a world so impermanent and imperfect."

In the words of Swami Ram Tirtha : 'Vedantic religion may be summed up in the single commandment : Keep yourself perfectly happy and at rest, no matter what happens—sickness, death, hunger, calumny, anyting.

'Be cheerful and at peace on the ground of your Godhead to which thou shalt ever be true.

'Ye really require nothing. Why should you feel a desire for anything ? Do your work with the grace of a Universal Ruler for pleasure, fun or mere amusement's sake. Never, never feel that you want anything.

'Peace like a river is flowing to me,
Peace as the breezes is blowing to me,
Peace like the Ganges flows—
It flows from all my hair and toes.
Let surging waves of oceans of peace
Leave all tho hearts and heads and feet,
Om Joy ! Om Bliss ! Om Peace !

So also says Guru Nanak :

जो नर दु:ख मे दु:ख नहिं माने।
सुख सनेह अरु भय नंहि जाके, कञ्चनमाटी जाने ।।
नंहि निन्दा नंहि स्तुति जाके, लोभ मोह अभिमाना।
हर्ष शोक ते रहे न्यारो, नांहि मान अपमाना ।।
आशा मन्सा सकल त्याग के जगमे रहे निरासा।

काम क्रोध जिह परसे नाहीं तेहि घट ब्रह्म निवासा ।।
गुरु कृपा जेहि नर पै कोनी तिन्ह यह जुगत पिछानी ।
नानक लीन भयो गोविन्द से, ज्यों पानी सङ्ग पानो ।।

"That person who does not feel dejected in adversity; who is not affected by pleasure, attachment and fear: who looks upon gold as a clod of earth; who neither reviles nor flatters another; and is free from avarice, attachment and pride; who renouncing all desires and aspirations lives care-free in the werld; who is not touched by lust and anger; such a person's heart is the abode of the Lord. This mystery is revealed to one who is blessed with the grace of a Guru. Nanak has become merged with Lord Govind in the same way as water mixes with water."

भज गोविन्दं, भज गोविन्दं ।
अनन्तानन्द गोविन्दं ।।
श्री कृष्ण चैतन्य, प्रभुनित्यानन्दा ।
हरे कृष्णा, हरे राम, श्री राधे गोविन्दा ।।
भज गोविन्दं, भज गोविन्दं, भज गोविन्दं, भज गोविन्दा ।
ॐ आनन्दं, ॐ आनन्दं, ॐ आनन्दं, ॐ आनन्दा ।
सच्चिदानन्दं, ब्रह्मानन्दं, परमानन्दं, सुखदा ।।
भज गोविन्द, भज गोविन्दं ।
अनन्तानन्द गोविन्दं ।।

"Repeat and repeat the Name of Lord Govind, the Infinite Bliss that is Sri Krishna, Sri Chaitanya, the Lord of eternal Bliss, Lord Hari, Lord Rama, Shree Radhey, OM that is Bliss, the All-pervading Existence—Consciousness—Bliss, the One Reality that is Blissful and giver of all happiness."

PART II. BLISS OF BRAHMAN AND JIVANMUKTA

The aim and end of Vedanta is that every man should be able to discover within himself the Bliss of Brahman. In the *Taittriya Upanishad* (II. viii.1-4) there is a short chapter named "*Brahmananda-valli*" which speaks about highest spiritual bliss or "*Proona Ananda.*" There is a discussion about it and various kinds of joys or bliss are graded. It says :—

Consider the lot of a young man, noble, well-read, intelligent, strong, healthy, with all the wealth of the world at his command. Assume that he is happy, and measure of his joy as one unit.

"*One hundred times that joy is one unit of the joy of Gandharvas; one hundred times the joy of Gandharvas is one unit of the joy of celestial Gandharvas ; one hundred times the joy of celessial Gandharvas is one unit of the joy of the pitris in their paradise; one hundred times the joy of the pitris in their paradise is one unit of the joy of the Devas ; one hundred times the joy of the Devas is one unit of the joy of the Karma Devas; one hundred time the joy of the Karma Devas is one unit of the joy of the ruling Devas ; one hundred times the joy of the ruling Devas is one unit of the joy of Indra; one hundred times the joy of Indra is one unit of the joy of Brihaspati; one hundred times the joy of Brihaspati is one unit of the joy of Prajapati; one hundred times the joy of Prajapati is one unit of the joy of Brahma; but no less joy than Brahma has the seer to whom the Self has been revealed, and who is without craving.........*

"*He who knows the joy of Brahman, which words cannot express and the mind cannot reach, is free from fear. He is not distressed by the thought, "Why did I not do what is right? Why did I do what is wrong?" He who knows the joy of Brahman, knowing both good and evil, transcends both.*"

समाधिनिर्धूतमलस्य चेतसो
निवेशितस्यात्मनियत् सुखं लभेत् ।
न शक्यते वर्णयितुं गिरा तदा
स्वयं तदन्तः करणेन गृह्यते ॥

"That happiness which one attains for the mind that has been cleansed of all impurities by meditation and that is put at rest on the Self, it is not possible for one to describe in words. At that time it is grasped by the internal organ by itself." (Maitryan Up.)

"Verily, He is the juice. He who tastes this juice, alone is blissful." (*Tait. Up.* 2, 5. 1)

"This world is the Honey of all beings, all beings are the Honey of this world." (*Brh. Up.* 2, 5, 1)

"The winds blow Honey, the rivers pour Honey." (*Brh. Up.* 6, 3, 5)

"Through deep knowledge the wise perceive Him who shines forth as Bliss and Nectar, as the Immortal." (*Mund. Up.* 2, 2. 7)

As explained by Lord Chaitanya Mahaprabhu :

"Ananda being the substance of Brahman, He is bliss and his form is bliss and nothing but bliss. He comprises in Him all the possible varieties of bliss with all the shades of sweetness. He is, therefore, relishable ; the Upanishads call him '*Rasa*'—the most relishable thing......He is love and nothing but love......He is called Krishna (*i.e.*, one who attracts) as He attracts every individual soul, human or otherwise——every one of His manifestations by charms .."

'Let me tell you, what is man's supreme vocation :
There was no world, 'tis my creation,
It was I who raised the Sun from out the Sea ;
The moon began its changeful course with me.
'Like birds that slumber on the sea
Unconscious when the current runs
We run on God's Infinity
Of bliss that circle stars and suns.

Goethe.

"I heard a knock——a hard, hard, hard blow
On my door and cried I, "Who is it ? Ho !"
I wondering waited entranced, and lo !
How soft and sweet Love whispered low
'Tis thou that knockest, Do you know?"

Thus it appears the realization of divine Bliss or *Ananda* should be the final goal of human endeavour. One who attains that state of sublime Bliss and surpassing peace of mind becomes one with the Father. He can truly proclaim, 'I am God.'

In the words of Sri Ramana Maharshee:

"It is the Self, but Christians call it the kingdom of heaven, Hindus call it Moksha and Buddhists Nirvana: all mean one and the same thing. The deepest Self of man is by its own nature true unchanging happiness."

Just as a red hot iron in a furnace becomes indistinguishable from fire while it is aglow, the same becomes the condition of man deeply lost in the contemplation of God. During the process our finite mind, the so-called Intellect, also undergoes a transformation, and effloresces into what is called '*Para-Buddhi*', Intuition or Consciousness, or what Sri Aurobindo calls Super-mind, and describes in '*The Life Divine*' as follows:—

"Mind is an instrument of analysis and synthesis, but not of essential knowledge......In actual fact Mind measures Time by event and space by Matter.....To see things steadily and see them whole is not possible to the mind; but it is the very nature of the transcendent Supermind.

"This, then, is the first operative principle of the divine Supermind; it is a cosmic vision which is all-comprehensive, all-pervading, all-inhabiting. Because it comprehends all things in being and static self-awareness, subjective, timeless, spaceless, therefore it comprehends all things in dynamic knowledge and governs their objective self-embodiment in Space and Time.

"In this consciousness the knower, knowledge and the known are not different entitles, but fundamentally one...... In reality, I, the knower, am the consciousness which knows; the knowledge is that consciousness, myself operating; the known is also myself, a form or movement of the same consciousness. The three are clearly one existence, one movement, indivisible though seeming to be divided, not distributed between its forms although appearing to distribute itself and to stand separate in each. But this is a knowledge which the mind can arrive at, can reason out, can feel, but cannot readily make the practical basis of its intelligent operations......"

"But the Supermind possesses and acts always fundamentally, on this truth of unity which to the mind is only a secondary or acquired possession and not the very grain of its seeing. Supermind sees the universe and its contents as itself in a single indivisible act of knowledge, an act which is its life, which is the very movement of its self-existence... ..

"This indivisibility of the comprehensive Super-mind which contains all multiplicity without derogating from its own unity, is a truth upon which we have always to insist, if we are to understand the cosmos and get rid of the initial error of our analytic mind."

In a well-known work, '*In Tune with the Infinite*' Ralpho Waldo Tine writes :

"In the degree that thought is spiritualized does it become more subtle and powerful in its workings. The spiritualizing is in accordance with law and is within the power of all.

"Everything is first worked out in the unseen before it is manifested in the seen, in the ideal before it is realized in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of the seen is the realm of effect. The nature of effect is always determined and conditioned by the nature of its cause.

"When one comes into and lives continually in the full conscious realization of one-ness with the Infinite Life and Power, then all else follows: This it is that brings the realization of such splendours, and beauties, and joys as a life that is thus related with the Infinite Power alone can know. This it is to come into the realization of heaven's richest treasures while walking the earth. This it is to bring heaven down to earth, or rather to bring earth upto heaven. This it is to exchange weakness and impotence for strength; sorrows and sighings for joy; fear and forebodings for faith ; longings for realizations. This it is to come into fullness of peace, power and plenty. This it is to be in tune with the Infinite."

Says the Mandukya Upanishad :—

"*The life of man is divided between waking, dreaming, and* *dreamless sleep. But transcending these three states is supes-conscious vision——called the Fourth.*"

यदा न लीयते चित्तं न च विक्षिप्यते पुनः।
अनिङ्गन मनाभासं निष्पन्नं ब्रह्म तत्तदा ॥४६॥

"When the mind (brought under control) does not become lost in sleep, nor is it scattered (amidst objects), when it is motionless and does not appear in the form of objects (imagined outside), then it becomes (identified with) Brahman." (Mandukya Karika, III. 46)

It is truly said, conquest of mind is the conquest of the world. Man's body is only the outer crust and expression of his mind. But whereas the body is finite and ceases to grow beyond a point, the human mind is capable of acquiring infinite powers of expression, provided one can develop and cultivate the necessary mental power by spiritualizing the mind. In '*The Bhagavad Gita*' it is said :

"*Hard to control, no doubt, this restless mind* ;
Yet by distaste, disgust, for things of sense.
Turning away from fleeting worldly things,
And by persistent turning to Self
Of this most fickle mind, dragging it back
Again and yet again with resolute will.
Whenever it escapes to wayward ways,
It can, no doubt be brought under control."

It is said that the higher our mind can rise in the realm of the spirit, the greater become its powers——a fact testified to by the highly evolved souls of all Ages. They have laid down in unmistakable terms that just as by knowing the properties of a clod of common earth the mind knows the nature of all the various forms of earthen vessels, similarly by knowing God, out of whom the entire creation is manifested, one can know all about everything in His creation.

यथा सोम्येकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात् ।
वाचारम्भणं विकारो नामधेयम् । मृत्तिकेत्येव सत्यम् ॥

"As by knowing a lump of clay all things made of clay are known, the difference being only in name and arising from speech. The truth is that it is clay.

"As by knowing a nugget of gold, all things made of gold are known, the difference being only in name and arising from speech, the truth being that all are gold——exactly so is that knowledge, knowing which we know all."

It is said that when our mind attains *Buddhahood*, that is to say, becomes as clear as the rippleless surface of a lake, it reflects in it the characteristics of the Infinite Mind, which is Omniscient, Omnipotent and Omni-present. By knowing Him you know everything, by realizing Him you realize the highest bliss, so that nothing else remains to be desired, and all desires must be fulfilled as soon as they arise.

Says the Mundaka Upanishad:

"*When the seer beholds the Effulgent One, the Lord, the Supreme Being, then, transcending both good and evil, and freed from impurities, he unites himself with Him.*

....

Whether of heaven, or of heavenly enjoyments, whether of desires, or objects of desire, whatever thougth arises in the heart of the sage is fulfilled.

....

"*He who knows Brahman becomes Brahman. He passes beyond all sorrows. He overcomes evil. Freed from the fetters of ignorance he becomes immortal.*"

So also says the Mandukya Upanishad :

"*Whoever knows OM, the Self, becomes the Self.*"

So also says the Chhandogya Upanishad :

"*He who has realized eternal Truth does not see death, nor illness, nor pain ; he sees everything as the Self, and obtains all.*"

"*If the sage desires to see his fathers, mothers, brothers, sisters or friends of the spirit-world, lo, they come to meet him. In their company he is happy.*

"*And if he desires heavenly perfumes and garlands, lo, they come to him. In their possession he is happy.*

"*And if he desires heavenly food and drink, lo, they come to him. In their possession he is happy.*

"*And if he desires heavenly song and music, lo, they come to him. In their possession he is haypy.*

"Indeed, whatsoever, such a knower of Brahman may desire, straightway it is his ; and having obtained it, he is exalted of men. The fulfilment of right desires is within reach of every one, but a veil of illusion obstructs the ignorant. That is why, though they desire to see their dead, their beloved, they cannot see them............ Yea, the object of every right desire is within our reach, though unseen, concealed by a veil of illusion.

"As one not knowing that a golden treasure lies buried beneath his feet, may walk over it again and again, yet never find it, so all beings live every moment in the city of Brahman, yet never find Him, because of the veil of illusion by which He is concealed.

"The Self resides within the lotus of the heart. Knowing this, devoted to the Self, the sage enters daily that holy sanctuary.......... ...."Wherefore he who has crossed the boundary, and has realized the Self, if he is blind, ceases to be blind; if he is wounded, ceases to be wounded ; if he is afflicted, ceases to be afflicted. When that boundary is crossed, night becomes day ; for the world of Brahman is light itself......

"He who learns about the Self and realizes it obtains all the world, and all desires."

Says the Kaivalya Upanishad :

"The sage, who by faith, devotion, and meditation has realized the Self, and becomes one wieh Brahman, is released from the wheel of change and escapes from rebirth, sorrow, and death."

So also says Sage Yagnavalkya to Maitreyi, his wife, in the Brihadaranyaka Upanishad :

"The Self, Matreyi, is to be known. Hear about it, reflect upon it, meditate upon it. By knowing the Self, my beloved, through hearing, reflection, and meditation, one comes to know all things."

"By the purified mind alone is Brahman perceived...........

"Devotees seek to know Him by study, by sacrifice, by continence, by austerity, by detatchment. To know Him is to become a seer. Desiring to know Him, and Him alone, monks

renounce the world. Realizing the glory of Self, the sages of old craved not sons nor daughters................No longer desiring progeny, nor wealth, nor life in other worlds, they entered upon the path of complete renunciation."

....

"Tho eternal glory of the knower of Brahman, beginningless and endless, revealed by divine knowledge, is neither increased nor decreased by deeds. Let a man therefore seek to obtain it, since having obtained it he can never be touched by evil. Self-controlled is he who knows the Self, tranquil, poised, free from desire. Absorbed in meditating upon it, he sees it within his own soul, and he sees all beings in it. Evil touches him not, trouble him not, for in the fire of his divine knowledge evil is burnt away."

एतदेव विदित्व तुयो यद् इच्छति तस्य तत् ।

"Knowing the Truth, whatever ye wish ye find".

Or, as the Sufi says :—

ख़ुदा को पाया तो क्या न पाया, सभी मिला जो ख़ुदा मिला है ।
जरा तो सोच ऐ, कभी भी खालिक से उसकी खिलफ़त हुई जुदा है ।।

"If ye find God, then ye have found all things!
Just think! if the Creator thou dost find,
Can His creation still remain behind?"

Or, as the Bible says,

"If ye attain to God and His klngdom of righteousness, all thtngs else ehall be added unto you."

According to mystics, our mind is also said to be analogous to deep sea of which the water at the bottom is always still, and it is stormy only at the surface. It is said steadiness and not fickleness is the real nature of our mind, and that in its true nature it is perfectly calm and steady like the unruffled surface of water. It then reflects in it the glorious panorama of the horizons of knowledge inherent in the Spirit—a state of which it can be truly said : 'Knowledge is to the mind what light is to the eye.' In that state the mind also becomes elevated and sublimated just as milk when congealed turns into curd. It then experiences the indescribable bliss resident in the eternal Silence of the Self.

As observed by Kenneth Walker in his work, '*Diagnosis of Man*' (*Jonathan Cape*)' :—

"The writer was once asked by a traveller, who had come into contact with the mysteries of Yoga, how Yogis could possibly know, and long have known, much that science was only now beginning to discover. The explanation would appear to him to be simple. There exist higher levels of consciousness, and men who have attained them have access to knowledge that is not accessible to those who only function on the ordinary level. To the Yogi, therefore, much is known that we, working along a lower level, are only now beginning to discover. There is also available to them knowledge of a nature which is beyond ordinary comprehension."

As explained by Mahamahopadhyaya Dr. Gopinath Kaviraj in his article on '*Ma Anandamoyee*' :

"In the Vedic literature we come across cases of Risis who, having been blessed with spontaneous illumination, were the seers of mantras which are associated with their names. This self-generated wisdom is really an example of the so-called Pratibha Jnana of which we read so much in the Patanjali and other Yoga systems and in the Tantrik literature. The origin of Pratibha Jnana is explicable as the result of Divine Grace descending on the soul of a man."

"The Grace or Sakti which comes down on the matured soul, is of different degrees of intensity. These degrees belong in the main to three categories——intense, mild and dull. Each of these three varieties is again sub-divided into three classes, so that there are altogether nine degrees in all. If grace of the second degree (counted from the beginning) descends on the soul, one is not required to have recourse to a Guru for illumination and one gets the Light from within. This Light is spontaneous and does not come from an external source. In such cases the necessity of an external Guru is dispensed with. But the Prarabdh Karma remains and the body which is an outcome of this Karma persists till the Karma is worked out through Bhoga. When however grace of the first degree descends the Prarabdha itself is destroyed. And with the exhaustion of Prarabdha the impure body also falls off. The question of an external

Guru does not at all arise in this case, as it does not in the case of the second degree of Grace."

By intellect alone we cannot penetrate through the veil of Maya or Delusion, because the delusion has been created by our limited mind, which we call Intellect. Do we not live in a mental world of our own just as every species of the animal world has a mental world of its creation? Is it not a fact that by their intellectual reasonings our philosophers can prove or disprove anything? In the words of Swami Ram Tirtha:

"A pair of tongs can catch almost anything else, but how can it turn back and grasp the very fingers which hold it? So the mind or intellect can in no wise be expected to know the great unknowable, which is the very source."

As observed by Swami Vivekananda:

"Instinct, reason and inspiration are the three instruments of knowledge. Instinct belongs to animals, reason to man, and inspiration to God-men."

शास्त्राप्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।
परम ब्रह्म विज्ञाय उल्का वत्तान्य थोत्सृजेत् ॥

"Having studied the scriptures, meditated again and again (on their import), and known the Supreme Brahman, let the wise one give them up, as (he would) a firebrand." (*Amritananda Up.*)

'The men who have made religion a living power for any people are,' says Taylor, 'persons who have been face to face with God, who have heard His voice and felt His presence.'

'Mysticism' says Rufus M. Jones, 'is the type of religion which puts the emphasis in immediate awarenness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense and living stage.'

While mysticism was practical and immediate realization, philosophy was intellectual. The existence of mystical experience is vouchsafed by men in different countries, climes and ages, and they come to the theists and agnostics alike. For instance, a poet like Omar Khayyam writes in his mystic ecstacy verses that are far from being religious or pantheistic:

'Ah, my beloved, fill the cup that clears,
To-day of past regret and future fears,
Tomorrow——why, tomorrow I may be
Myself with yesterday's sev'n thousand years.'

In this context we are reminded of the peace of *Nirvana* of the Buddhists:

'For a moment in the soul
Falls the rest that maketh whole,
Falls the endless peace.'

The divine knowledge or experience of the 'Reality' comes through faith and exercise of '*Vivek*' (discrimination) on our part, and 'Divine Grace' which is truly God's own gift——the urge and pull of the Spirit within us, which helps to raise our consciousness, and gives us at times a glimpse of the Reality. In those blessed moments, we have it in one of the Upanishads:

भिद्यते हृदय ग्रन्थिश्छिद्यन्ते सर्वं सशंयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् टृष्टे परावरे ॥

"The knot of the heart is cut, all doubts are dispelled and his deeds (*i.e.*, the residue thereof) perish, when the higher and lower Brahman has been realized." [*Mundaka Up.* (2.2.8)]

As observed by Yogi Ramacharaka in his treatise '*Advanced Course in Yogi Philosophy*' (Pub. The Yogi Pub. Society, Chicago, Ill.)

"In a general way, the experience may be described as an *actual realization* of the One-ness of all. and of one's connection with that One. The atom of light helping to compose the ray, realizes for an instant its connection with the Central Sun——the drop in the ocean realizes for a moment its relation to the ocean of Spirit. The Hindus have spoken of the more intense manifesatations of this breaking in upon the consciousness of the light from the Spiritual Mind, as the "Brahmic Splendor."

"The prevailing emotion during this experience is a feeling of intense joy——something far above any other joy that has ever been felt——a sensation of *Absolute Joy*, if the term may be permitted. And the memory of this great Joy——the reflection from its light——lingers with the soul forever after. Those who have once experienced this thing, are ever after more cheerful, and happy, and seem to have a hidden and secret fount of joy from which they may drink with the soul thirsts. The intense joy fades away gradually, but something is left behind to comfort and cheer. This feeling of Joy is so strong that it can ever after be thought of with the greatest delight——its very reflection will cause the blood to tingle and the heart to throb whenever the mind reverts to the experience.

'Then there is experienced an intellectual illumination, or a pouring in of "knowing", impossible to describe. The soul becomes conscious that it possesses in itself **absolute knowledge**—knowledge of all things—the "why and wherefore" of every-thing is recognized as being contained within itself. The sensation cannot be described, even faintly. It is so far above anything that the human mind has ever experienced that there is simply no words with which to tell that which has been felt and known. Everything seems made plain—it is not a sense of an increased ability to reason, deduce, classify, or determine—the soul simply **knows**. The feeling may last but a fraction of a second of time—one loses all sense of time and space during the experience—but the subsequent intense feeling of regret over the great thing that has slipped away from the consciousness can scarcely be imagined by one who has not experienced it. The only thing that enables the mind to bear the loss is the certainty that some time—somewhere—the experience will be repeated, and that certainty makes existence "worth while". It is a foretaste of what is before the soul.

'One of the principal things indelibly impressed upon the mind by this glimpse of the higher consciousness is the knowledge—the certainty—that Life pervades everything—that the Universe is filled with life, and is not a dead thing. Life and intelligence is seen to fill everyting. Eternal life is sensed. Infinity is grasped. And the word "Eternal" and "Infinite," ever afrer have distinct end real meanings when thought of, although the meaning cannot be explained to others.

'Another sensation is that of perfect Love for all of Life—this feeling also transcends any feeling of love ever before experienced. The feeling of fearlessness possesses one during the experience—perhaps it would be better to say that one is not conscious of Fear—there seems to be no reason for it, and it slips away from one. One does not even think of Fear during the experience, and only realizes that he was entirely free from it when he afterwards recalls some of his sensations. The feeling of knowledge, certainty, trust and confidence that possesses one, leaves no room for Fear.

'Another sensation is that that something which we might style "the consciousness of Sin" has slipped from one. The conception of "Goodness" of the entire Universe takes its place. By "goodness" we do not mean the goodness of one thing as compared to another, but a sense of **absolute** Goodness.....

'From the writings of the ancient philosophers of all races; from the songs of the great poets of all peoples; from the preachings of the prophets of all religions and times; we can gather traces of this illumination which has come to Man—this unfoldment of the Spiritual Consciousness. One has told of it in one way, the other in another form,—but all tell practically the same story. All who have experienced this illumination, even in a faint degree, recognize the like experience in the tale, the song, the preaching of another, though centuries roll between them. It is the song of the Soul, which once heard is never forgotten.... ..

'May this great joy of illumination be yours, dear students. And it will be yours when the proper time comes. When it comes be not dismayed—when it leaves you mourn not its loss, for it will come again. Live on, reaching ever upward toward your Real Self and opening up yourself to its influence. Be always willing to listen to the Voice of the Silence—willing always to respond to the touch of the Unseen Hand. Do not fear, for you have within you always the Real Self, which is a spark from the Divine Flame—it will be as a lamp to your feet, to point out the way.'

How our ego or lower self is related to the Higher Self is given in the form of an allegory in the Upanishad:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति ॥

[Mundaka Up. (3.1.1)]

"Two birds of wondrous plumage rest awhile
On this most curious tree of bodied life;
Twins, closed friends, two birds that yet are One,
Each double-winged, like reeds—double-sprouting;
One eats the sweet-sour fruits with eager greed,
And suffers many ills in consequence;
The other looketh on compassionately."

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य नहिंमान मिति वीत शोकः ॥

"On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his want of strength. But he becomes free from sorrow, when he sees the other who is worshipped (by many) and who is the Lord, and also his greatness."

[Mundaka Up. (3. 1.2)]

Swami Vivekananda has explained it thus:

"Upon the same tree there are two birds, one on the top, other below. The one on the top is calm, silent and majestic, immersed in his own glory; the one on the lower branches, eating sweet and bitter fruite by turns, hopping from branch to branch, is becoming happy and miserable by turns. After a time the lower bird eats an exceptionally bitter fruit, and gets disgusted and looks up and sees the other bird, that wondrous one of golden plumage, who eats neither sweet nor bitter fruit, who is neither happy nor miserable, but calm, self-centred and sees nothing beyond his Self. The lower bird longs for this condition but soon forgets it, and again begins to eat the fruit. In a little while, he eats another exceptionally bitter fruit, which makes him feel miserable, and he again looks up, and tries to get nearer to the upper bird. Once more he forgets and after a time he looks up, and so on he goes again and again, until he comes very near to the beautiful bird and sees the relection of light from his plumage playing around his own body, and he feels a change and seems to melt away! Still nearer he comes, and everything about him melts away, and at last he understands this wonderful change. The lower bird was, as it were, only the substantial working-shadow, the reflection of the higher, he himself was in essence the upper bird all the time. This eating of fruits, sweet and bitter, this lower, little bird, weeping and happy by turns, was a vain chimera, a dream: all along the real bird was there above, calm and silent, glorious and majestic, beyond grief, beyond sorrow. The upper bird is God, the Lord of this Universe; and the lower bird is the human soul, eating the sweet and bitter fruits of this world. Now and then comes a heavy blow to the soul. For a time, he stops the eating and goes towards the unknown God, and a flood of light comes. He thinks that this world is a vain show. Yet again, the senses drag him down, and he begin as before to eat the sweet and bitter fruits of the world. Again an unexceptionally hard blow comes. His heart becomes open again to divine light; thus gradually he approaches God, and as he gets nearer and nearer, he finds his old self melting away. When he has come near enough he sees that he is no other than God, and he exclaims, "He whom I have described to you as the Life of this Universe, as present in the atom, and in suns and moons, He is the basis of our own life, the Soul of our soul. Nay, thou art That."

Speaking similarly of two selves the **Zend-Avesta** says:

"Lord Muzada Ahura! grant unto us
To realize the difference between
Our two selves, the physical lower one,
And the other, higher, of the better mind,
Of these two selves that Mazda gave to us,
The higher self points ever to the Right,
The lower one misleads towards the Wrong;
Determind by these two are all our acts.
The Brighter Self unto the Darker says:
Neither our minds, nor well-cognised beliefs,
Nor duties, manners, worlds, nor our deeds,
Nor our religions, nor our souls agree."

एष: ब्रह्मलोक एषाऽस्य परमागतिरेषास्य परमा सम्पदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्द स्यान्यानि भूतानि मन्त्रामुपजीवन्ति ॥

"It is the state of the Brahman, the final goal of Jiva, his crowning glory, his surest place of repose, the state of his supreme beautitude

(परम आनन्द :) of which the joys of the world are but the minutest drops ; with these, ordinary mortals enjoy all the short-lived happiness of the brief cycle of their lives on this planet."

The seers of the Upanishads discovered that heaven itself is on this earth, could one but realize it. For a *Jivan-Mukta* (Living Free) the spiritual unity of all that exists being a matter of personal experience, all desire vanishes of itself. He never loses 'the touch of the One in the play of the Many'. As he feels his identity with everything, his selflessness ceases to be the result of conscious effort. He becomes the embodiment of prefect universal love. He is ever peaceful and blissful. He has equal vision and balanced mind.

स्वधर्मान् परित्यज्य निर्ममो निरहंकारो भूत्वा ब्रह्मेष्टं शरण मुपगम्य
ब्रह्मै वाहम स्मीति निश्चित्य निर्विकल्प समाधिना स्वतन्त्रो यतिश्चरति।
स सन्यासी । स मुक्तः । स पूज्यः । स योगी । स परमहंस । सोऽवधूतः ।।

"Casting off his own Dharmas, becoming free from egoity and selfishness, approaching the longed-for Brahman as the refuge, deciding "I am Brahman Itself" through meditation free from mental processes, thus goes about the Yati absolute Lord of himself. He is the Sanysin. He is the Yogin. He is the Paramhamsa. He is the Avadhuta (one who has shaken off everything.) (Nirlambaba Up.)

यस्यानुवित्तः प्रति बुद्ध आत्माऽस्यिन् सदेह्ये गहेन प्रविप्टः ।
स विश्व कृत् स हिसर्वस्य कर्त्ता तस्यलोकाः सऽलोक एव ।।

"He who has realized the Atman and has a direct vision of the same, within the coils of his perishable body wherein its glory is shrouded by Maya, develops the power to recreate the world anew ; he alone becomes the lord of all : all beings appearing like his own selves, he himself becoming the soul of all."

What the world needs today to establish world-wide spirituality and to draw mankind away from a materialistic out-look is God-men or spiritually advanced personalities, blessed with an intuitive vision, who can show us the way and can demonstrate by their conduct and way of living the fundamental assertions of all religions that there is a real, underlying unity behind apparent diversity ; that while the unity is real, all separateness or diversity is Maya or delusion; that while the forces of unselfishness and love are real and abiding, their opposites, all forms of selfishness, discord and hatred, are unreal and based on Maya or delusion. If these fundamental religious verities cannot be established in a manner so as to be acceptable to our intellect, the cry of religion is a cry in the wilderness. Materialistic philsosphy is based on direct observation of a grim struggle for existence which we see before us, but which our religion repudiates by just calling it "Lord's *Lila*" or "Maya." Unless they can prove their thesis, the religions will themselves be open to the criticism that their tenets are the product of a phantasy or "Maya". The materialists call it self-hypnosis of the religio-maniacs. Both cannot be true. The conflct between the two view-points is very real and substantial, and every rational man has got to face it. Indeed, materialism is the anti-thesis of spirituality. It is just here that Vedanta comes to the rescue of all religions.

In the words of Swami Vivekananda:

"Everything that makes for One-ness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity. It is hatred that separates man from man, therefore it is wrong and false. It is a dis-integrating power; it separates and destroys.

"Love binds, love makes for One-ness. You become one, the mother with the child, families with the city, the whole world becomes one with the animals. For love is Existence, God Himself, and all this is the maifestation of that One Love, more or less expressed.

"It is through the heart that the Lord is seen, and not through the Intellect. The intellect is only the street-cleaner, cleansing the path for us, a secondary worker, the policeman; but the policeman is not a positive necessity for the workings of society.................It is feeling that works, that moves with speed infinitely superior to that of electricity or anything else. Do you feel?——That is the question. If you do, you will see the Lord. It is the feeling that you have today that will be intensified deified, raised to the highest platform. until it feels everything, the One-ness in everything; till it feels God in itself and in others. The intellect can never do that... ....

"What we really want is head and heart combined. It is through the heart that come the great inspirations of life.

I would a hundred times rather have a little heart and no brain, than be all brains and no heart. Life is possible, progress is possible, for him who has heart, but he who has no heart and only brains, dies of dryness.

"At the same time we know that he who is carried along by his heart alone, has to undergo many ills, for now and then he is liable to tumble into pitfalls. The combination of head and heart is what we want. I do not mean that a man should compromise his heart for his brain or *vice versa*, but let every one have an infinite amount of heart and feeling, and at the same time an infinite amount of reason..........

"In Buddha, we had the great, universal heart, and infinite patience, making religion practical, and bringing it to every one's door. In Sankaracharya, we saw tremendous intellectual power, throwing the searching light of reason upon every thing. We want today that bright sun of intellectuality, joined with the heart of Buddha, the wonderful, infinite heart of love and mercy. This union will give us the highest philosophy. Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and peoples. This is the one way that will prove acceptable to modern science, for it has almost come to it. When the scientific teacher asserts that all things are the manifestations of one force, does it not remind you of the God of whom you hear in the Upanishad: "As the one fire entering into the universe expresses itself in various forms, even so that one soul is expressing itself in every soul, and yet is infinitely more besides....."

"What is now wanted is a combination of the greatest heart with the highest intellectuality, of infinite love with infinite knowledge. The Vedantist gives no other attributes to God except these three—That He is Infinite Existence, Infinite knowledge and Infinite Bliss, and he regards these three as one. Existence, without Knowledge, and Love cannot be, Knowledge without Love, Love withont Knowledge, connot be. What we want is the harmony of Existence, Knowledge and Bliss Infinite. For that is our goal. We want harmony, not one-sided development. And it is possible to have the intellect of a Samkara with the heart of a Buddha. I hope we shall all struggle to attain that combination.

'Though evil and good are both conditioned manifestations of the Soul, yet evil is the most external coating, and good is the nearer coating of the real man, the Self. And unless a man cuts through the layer of evil he cannot reach the layer of good, and unless he has passed through both the layers of good and evil he cannot reach the Self. He who reaches the Self, what remains attached to him? A little *Karma*, a little bit of momentum of past life, but it is all good momentum. Until the bad momentum is entirely worked out, and past impurities are entirely burned, it is impossible for any man to see and realise truth. So, what is left attached to the man who has reached the Self and seen the truth, is the remnant of the good impressions of past life, the good momentum. Even if he lives in the body and works incessantly, he works only to do good; his lips speak only benediction to all; his hands do only good works; his mind can only think of good thoughts; his presence is a blessing wherever he goes. He is himself a living blessing. Such a man will, by his very presence, change even the most wicked persons into saints. Even if he does not speak, his very presence will be a blessing to mankind......

"The whole universe will become transfigured to him. That which is painful and miserable will all vanish, struggles will all depart and go. Instead of being a prison-house, where we every day struggle and fight and compete for a morsel of bread, the universe will then be to us a play-ground. Beautiful will be this universe then! Such a man alone has the right to stand up and say, 'How beautiful is the world?' He alone has the right to say that it is all good. This will be the great good to the world resulting from such realization, that instead of this world going on with all its friction and clashings, if all mankind today realise only a bit of that great truth, the aspect of the whole world will be changed, and, in place of fighting and quarrelling, there would be a reign of peace. This indecent and brutal hurry which forces us to go ahead of every one else will then vanish from the world. With it will vanish all stuggle, with it will vanish all hate, with it will vanish all jealousy, and all evil will vanish away for ever. Gods will live upon this earth. This very earth will then become heaven, and what evil can there be when gods are working with goods, and gods are loving gods? That is the gaeat utility of divine realization. Everything that you see in society will be changed and transfigured then. No more will you think of man as evil, and that is the first gain. No more will you stand up and sneeringly cast a glance at a poor man or woman who has made a mistake. No more, ladies, will you look down with contempt upon the poor woman who walks the street in the night, because you will see even there God Himself. No more will you think of jealousy and punishments. They will vanish, the great ideal of love will be so powerful that no whip or cord will be to guide mankind aright.

"Those thoughts were thought out, worked out amongst individuals in ancient times in India. For various reasons, such as the exclusiveness of the teachers and foreign conquest, those thoughts were not allowed to spread. Yet they are grand truths, and wherever they have been working man has become divine. My whole life has been changed by the touch of one of those divine men.........

"There are men still living in this world for whom delusion has vanished for ever. Do they immediately die after such realization? Not so soon as we should think. Two wheels joined by one pole are running together.....This pure and perfect being, the soul, is one wheel, and this external hallucination of body and mind is the other wheel, joined together by the pole of work, of *Karma*. Knowledge is the axe which will sever the bond between the two, and the wheel of the soul will stop—stop thinking that it is coming and going, living and dying, stop thinking that it is nature and has wants and desires, and will find that it is perfect, desireless. But upon the other wheel, that of the body and mind, will be the momentum of past acts; so it will live for sometime, until that momentum of past work is exhausted, until that momentum is worked away, and then the body and mind fall, and the soul becomes free. No more is there any going to heaven and coming back, not even any going to the *Brahmaloka*, or to any of the highest of the spheres, for where is he to come from or go to? The man who has in this life attained to this state, for whom, for a minute, at least, the ordinary vision of the world has changed and the reality has been apparent, he is called the "Living Free" (*Jivan-Mukta*). This is the goal of the Vedanta, to attain living freedom."

Dr. Paul Brunton, a renowned Western philosopher and author in his work, '*A Search in Secret India*' records how his contact with such a Jivan-Mukta, Sri Ramana Maharshi of blessed memory brought about a complete transformation in his outlook on life :—

"I journeyed Eastwards in search of Yogis and their hermetic knowledge. I can only say that in India I found my faith restored. Not so long ago I was among those who regard God as a hallucination of human fancy, spiritual truth as a mere nebula and providential justice as a confession of infantile idealists. I, too, was somewhat impatient of those who construct theological paradises and who then confidently show you round with an air of being God's estate agents. I had nothing but contempt for what seemed to be the futile, fanatical efforts of uncritical believers.

"If, therefore, I have begun to think a little differently about these matters, rest assured that good cause has been given me......

"I did arrive at a new acceptance of the divine. This may seem quite an insignificant and personal thing to do, but as a child of the modern generation which relies on hard facts and cold reason, and which lacks enthusiasm for things religious, I regard it as quite an achievement. This faith was restored in the only way a sceptic world would have it restored, not by argument but by the witness of an overwhelming experience. And it was a jungle sage, an unassuming hermit who had formerly lived for twenty years in a mountain cave, who promoted this vital change in my thinking.

"Some years ago I wandered for a while through sun-baked Oriental lands, intent on discovering the last remnants of that "mystic East" about which most of us often hear, but few of us ever find. During these journeyings I met an unusual man who quickly earned my profound respect and received my humble veneration. For although he be-longed by tradition to the class of wise-men of the East, a class which has largely disappeared from the modern world, he avoided all record of his existence and disclaimed all efforts to give him publicity.

"Time rushes onward like a roaring stream, bearing the human race with it, and drowning our deepest thoughts in its noise. Yet this sage sat apart, quietly esconced upon the grassy bank, and watched the gigantic spectacle with a calm Buddha-like smile. The world wants its great men to measnre their lives by its puny foot-rule. But no rule has yet been devised which will take their full height, for such men, if they are really worth the name, derive their greatness, not from themselves but from another source. And that source stretches far away into the Infinite. Hidden here and there in stray corners of Asia and Africa, a few seers have preserved the traditions of an ancient wisdom. They live like ghosts as they guard their treasure. They dwell outwardly apart, this spectre-race, keeping alive the divine secretes, which life and fate have conspired to confide in their care.

"The hour of our first meetiug is still graven on my memory. I met him unexpectedly. He made no attempt at formal introduction. For an instant, those sybilline eyes frazed into mine, but all the stained earth of my past and the white flowers that had begun to spring upon it, were alike seen during that tinkle of the bell of time. There in that seated being was a great impersonal force that read the scales of my life with better sight than I could ever hope to.........He broke his habitual silence only to answer questions upon such recondite topics as the nature of man's soul, the mystery of God, the strange powers which lie unused in the human mind, and so on, but when he did venture to speak I used to sit enthralled as I listened to his soft voice under burning topic sun or pale crescent moon. For authority was vested in that calm voice and inspiration gleamed in those luminous eyes. Each phrase that fell from his lips seemed to contain some precious fragment of essential truth. The theologians of a stuffier century taught the doctrine of man's original sin; but this adept taught the doctrine of man's original goodness.

"In the presence of this sage one felt security and inward peace. The spiritual radiations which emanated from him were all-penetrating. I learnt to recognise in his person the sublime truths which he taught, while I was no less hushed into reverence by his incredibly sainted atmosphere. He possessed a deific personality which defies description. I might have taken short-hand notes of the discourses of this sage: I might even print the record of his speech; but the most important part of his utterance, his subtle and silent flavour of spirituality which emanted from him, can never be reported. If, therefore, I burn literary incence before his bust, it is but a mere fraction of the tribute I ought to pay him.........

"He was the most understanding man I have ever known; you could be sure always of some words from him that would smooth your way a little, and that word always *verified* what your deepest feeling told you already..........

"The words of the sage still flame out in my memory like beacon-lights. "I pluck golden fruit from rare meetings with wise men", wrote trans-Atlantic Emerson in his diary, and it is certain that I plucked whole basketfuls during my talk with this man. Our best philosophers of Europe could not hold a candle to him."

First meeting

"If he is aware of my presence, he betrays no hint, gives no sign. His body is supernaturally quiet, as steady as a statute. Not once does he catch my gaze, for his eyes continue to look into remote space, and indefinitely remote it seems..........

"There is something in this man which holds my attention as steel filings are held by a magnet. I cannot turn my gaze away from him. My initial bewilderment, my perplexity at being totally ignored, slowly fade away as this strange fascination begins to grip me more firmly. But it is not till the second hour of the uncommon scene that I became aware of a silent, resistless change which is taking place within my mind. One by one, the questions which I prepared in the train with such meticulous accuracy drop away. For it does not now seem to matter whether they are asked or not, and it does not matter whether I solve the problems which have hitherto troubled me. I knew only that a steady river of quietness seems to be flowing near me, that a great peace is penetrating the inner reaches of my being, and that my thought-tortured brain is beginning to arrive at some rest.

"How small seem those questions which I have asked myself with such frequency! How petty grows the panorama of the lost years. I perceived with sudden clarity that the intellect creates its own problems and then makes itself miserable trying to solve them. This is indeed a novel concept to enter the mind of one who has hitherto placed such high value upon intellect.

"I surrender myself to the steadily deepening sense of restfulness until two hours have passed. The passage of time now provokes no irritation, because I feel that the chains of mind-made problems are being broken and thrown away. And then, little by little, a new question takes the field of consciousness : "Does this man, the Maharishi, emanate the perfume of spiritual peace as the flower emanates fragrance from its petals ?"

......."I begin to wonder whether, by some radio-activity of the soul, some unknown telepathic process, the stillness which invades the troubled waters of my soul really comes from him. Yet he remains completely impassive, completely unaware of my existence, it seems.

"Comes the first ripple. Some one approaches me and whispers in my ear, "Did you not wish to question the Maharishee?"

"He may have lost patience, this quandom guide of mine. More likely, he imagines that I, a restless European, have reached the limit of my own patience. Alas, my inquisitive friend. Truly I came here to question your master, but now.......I, who am at peace with all the world and with myself, why should I trouble my head with questions ? I feel that the ship of my soul is beginning to slip its moorings; a wonderful sea waits to be crossed; yet you would draw me back to the noisy part of this world, just when I am about to start the great adventure.

"But the spell is broken. As if this infelicitous intrusion is a signal, figures rise from the floor and begin to move about the hall, voices float up to my hearing, and......... wonder of wonders!——the dark brown eyes of the Maharishee flicker once or twice. Then the head turns, the face moves slowly, very slowly, and bends downward at an angle. A few more moments, and it has brought me into the ambit of its vision. For the first time the sage's mysterious gaze is directed upon me. It is plain that he has now awakened from his long trance.

"The intruder, thinking perhaps that my lack of response is a sign that I have not heard him, repeats his question aloud. But in those lustrous eyes which are gently staring at me, I read another question, albeit unspoken.

"Can it be——is it possible——that you are still tormented with distracting doubts when you have now glimpsed the deep mental peace which you——and all men——may attain ?

"The peace overwhelme me. I turn to the guide and answer: "No. There is nothing I care to ask now. Another time........."

Second meeting——The questions.

Q. "Master, I have studied our Western philosophies and sciences, lived and worked among the people of our crowded cities, tasted their pleasures and allowed myself to be caught up into their ambitions.........Forgive me for saying so, but I am not religious. Is there anything beyond man's material existence? If so, how can I realize it for myself?.........The wise men of the West, our scientists, are greatly honoured for their cleverness. Yet they have confessed that they can throw but little light upon the hidden truth behind life. It is said there are some in your land who can give what our Western sages fail to reveal. Is this so? Can you assist me to experience enlightenment ? Or is the search itself a mere delusion ?........

A. "There is only one thing to be done. Look into your own Self. Do this in the right way and you shall find the answer to all your problems."

Q. "What must one do ? What method can I peruse ?"

A. "Through deep reflection on the nature of one's Self, and through constant meditation, the light can be found."

Q. "I have frequently given myself up to meditation upon the truth, but I see no signs of progress."

A. "How do you know that no progress has been made? It is not easy to perceive one's progress in the spiritual realm."

Q. "Is the help of a master necessary ?"

A. "It might be."

Q. "Can a master help a man to look into his own Self in the way you suggest ?"

A. "He can give the man all that he needs for this quest. Such a thing can be perceived through personal experience."

Q. "How long will it take to get some enlightenment with a master's help?"

A. "It all depends on the maturity of the seeker's mind. The gun-powder catches fire in an instant, while much time is needed to set fire to the coal."

Q. "Will the Maharishi express an opinion about the future of the world, for we are living in critical times?"

A. "Why should you trouble yourself about the future?" demands the sage. "You do not even properly know about the present ! Take care of the present; the future will take care of itself."

Q. "Will the world soon enter a new era of friendliness and mutual help, or will go down into chaos and war ?"

A. "There is One who governs the world, and it is His lookout to look after the world. He who has given life to the world, knows how to look after it also. He bears the burden of this world, not you."

Q. "Yet if one looks around with unprejudiced eyes, it is difficult to see where the benevolent regard comes in, I object."

A. "As you are, so is the world. Without understanding yourself, what is the use of trying to understand the world ? This is a question that seekers after truth need not consider. People waste their energies over all such questions. First, find out the truth behind yourself; then you will be in a better position to understand the truth behind the world, of which yourself is a part."

Third Meeting.

"And when I enter the long hall and drop to a seat on the floor, the sublime silence appears to have reached the place and pervaded the air.

"The assembled company squats in rows around the hall, but among them there is no noise and no talk. Upon the corner couch sits the Maharishi, his feet folded beneath him, his hands resting unconcernedly upon his knees. His figure strikes me anew as being simple, modest; yet withal it is dignified and impressive. His head is nobly poised, like the head of some Homeric sage. His eyes gaze immovably toward the far end of the hall. That strange steadiness of sight is as puzzling as ever. Has he been merely watching through the window, or is he so wrapt in some dream-like abstraction as to see nought of this material world at all?

"The usual cloud of incence floats among the wooden rafters of the roof. I settle down and try to fix my eyes on the Maharishi, but after a while feel a delicate urge to close them. It is not long before I fall into a half sleep lulled by the intangible sleep which, in the sage's proximity, begins to penetrate me more deeply. Ultimately there comes a gap in my consciousness and then I experience a vivid dream.

"It seems I have become a little boy of five. I stand on a rough path which winds up and around the sacred hill of Arunachala, and hold the Maharishi's hand; but now he is a great figure at my side, for he seems to have grown to giant's size. He leads me away from the hermitage and despite the impenetrable darkness of the night, guides me along the path which we both slowly walk together. After a while the stars and the moon conspire to bestow a faint light upon our surroundings. I notice that the Maharishee carefully guides me around fissures in the rocky soil and between monstrous boulders that are shakily perched. The hill is steep and our assent is slow. Hidden in narrow clefts between the rock and boulders or sheltered by clusters of low bushes tiny hermitages and inhabited caves come into view. As we pass by, the inhabitants emerge to greet us and, although their forms take on a ghostly appearance in the starlight, I realise that they are yogis of varying kinds. We never stop for them, but continue to walk until the top of the peak is reached. We halt at last, my heart, throbbing with a strange anticipation of some momentous event about to befall me.

"The Maharishee turns and looks down into my face; I, in turn, gaze expectantly at him. I become aware of a mysterious change taking place with great rapidity in my heart and mind. The old motives which have lured me on begin to desert me. The urgent desires which have sent my feet hither and thither vanish with incredible swiftness. The dislikes, misunderstandings, coldness and selfishness which have marked my dealings with many of my fellows collapses into the abyss of nothingness. An untellable peace falls upon me, and I know now that there is nothing further that I shall ask from life.

"Suddenly the Maharishi bids me turn my gaze away to the bottom of the hill. I obediently do so, and to my astonishment discover that the Western hemisphere of our globe lies stretched out far below. It is crowded with millions of people; I can vaguely discern them as masses of forms, but the night's darkness still enshrouds them.

"The sage's voice comes to my ears, his words slowly uttered : "When you go back there, you shall have this peace which you now feel. But its price will be that you shall henceforth cast aside the idea that you are this body or this brain. When this peace will flow into you, then you shall have to forget your own self, for you will have turned your life toward that !"

"And the Maharishi places one end of a thread of silver light in my hand.

"I awaken from that extraordinarily vivid dream with the sense of its penetrating sublimity yet upon me. Immediately the Maharishi's eyes meet mine. His face is now turned in my direction and he is looking fixedly into my eyes."

The eternal quest for *Poorna-Ananda* (perfect bliss), that comes from Self or God-realization, and for which our ever-discontented mind seems to be thirsting, gives a meaning and purpose to all human life and activity. So long as we do not taste of that Bliss, we suffer from a divine discontent as nothing else satisfies a man except temporarily. As observed by Sri Aurobindo in '*The Life Divine*' :

"The animal is satisfied with a modicum of necessity ; the gods are content with their splendours. But man cannot rest permanently until he reaches some highest good. He is the greatest of living beings because he is the most discontented, because he feels most the pressure of limitations. He alone, perhaps, is capable of being seized by the divine frenzy for a remote ideal."

Says Lord Krishna, 'When the Supreme is seen, desire dies.' That is so, because there remains nothing more to be desired. In the words of Swami Sivananda :

"With the self unattached to external contacts, one finds happiness in the inner Self ; with the self engaged in meditation on the inner Self, one attains infinite happiness.

"He who is happy within, who rejoices within, who is illuminated within——that Yogi attains absolute freedom (*Moksha*) in Brahman (the infinite conciousness), himself becoming a part of that infinite Consciousness."

The first impact of Religion on man makes him realize the truth so beautifully expressed in the following couplet composed by Swami Ram Tirtha :

दुनिया है ख्वाब हासिले दुनिया ख्याल है ।
इन्सान ख्वाब देख रहा है ख्याल मे ।।

"This world is a dream and the acquisitive desire in this world is but an idea. Absorbed in his ideas man is seeing the dream."

For one established in the Self this world becomes as unreal as dream. For one who practises '*Ekatwamn*' (same-sightedness), that is, sees God in everything, Upanishad says, where is the question of his having any sorrow or attachment ?

यस्मिन् सर्वाणि भूतान्यात्मैवा भूद्विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ।।

> "Where to the man of realization all beings become verily identical with one's own Self, then what delusion and what sorrow can be to him who has seen the identity ?" (Isa. Up. 7)

In the biography of Swami Ram Tirtha there is an anecdote of his student life. One evening as he entered an underground room he saw a cobra standing erect as if poised for attack, but with his '*ekatwam*' he could not see anything but God in anything. So after a moment he saw the vision of Lord Krishna with his flute on the hood of the cobra with the result that he fell in a trance while embracing the cobra. At the end of the trance there was no trace of the cobra anywhere.

Sri Ramakrishna Paramhans used to narrate the story of a Brahmin who always had the name of the Lord, '*Ram-Nam*', on his lips, but his village people never thought much of his piety. One day as he crossed the stream, he found himself face to face with a tiger. He continued repeating the Lord's Name as before. The village people were watching him from the other bank of the stream. They heard the sound of the chanting of '*Ram-Nam*' coming out of the tiger's mouth while it was devouring up the Brahmin, and then they realized the piety of the Brahmin.

To attain '*Ekatwam*' (same-sightedness), one should meditate on the universe as being filled with his own Self and should constanly dwell on the thought : 'The world has emanated from me, the world is reflected in me, and the world is not separate from me.' When the distinction between subject and object disappears, one realizes the bliss of *Samadhi*.

A true devotee of God is always calm and serene. Since he sees the hand of God in all that happens, and his faith in the Almighty is supreme, he is not swayed by hopes and fears. He is free from all kinds of anxieties and frustration, jealousy and anger. He is neither elated by success, nor dejected by losses. He accepts life as it comes to him most cheerfully, taking it as the will of God. No considerations of expediency can tempt him to say or do anything against the dictates of his conscience, the inner voiee within him. He will, therefore, do nothing that is wrong—— wrong to himself or to any one else. His wants are few and far between, and he always remembers the immortal words of Lord Jesus Christ :

"*Consider the lilies of the field, how they grow ;*
They toil not, neither do they spin ;
And yet I say unto you,
That even Solomon in all his glory was not arrayed like one of these."

A *Bhakta* (true devotee) does not think of providing for the morrow, as he has an unshakable faith in Providence at all times. He is so full of bliss from within that he has hardly any need to care for bodily comforts. To him life is mere play-acting, and he does not mind in the least playing the part of the humblest of human being. For him life becomes an unmixed blessing, and it is followed by *Moksha*——liberation from bondage of *samsar* or the cycle of birth and death. That is why the highest boon that a *Bhakta* (true devotee) asks of God is of *Bhakti* (complete faith in God) and not even *Moksha*, because the latter follows the former as a matter of course, whereas without *Bhakti* life remains miserable.

As observed by Yogi Ramacharaka (*ibid*) :

'The true lover of God is an optimist......He looks for——and finds——the Bright side of things. He is able to extract sunshine from the darkest corner. He walks through life with a smile, a cheerful song, an abiding faith in the Absolute. He loves all of Life, and carries a message of hope, and courage, and a helpful suggestion to all. He is broad and tolerant——merciful and forgiving——devoid of hate, envy and malice——free from fear and worry. He minds his own business, and grants all the same privilege. He is full of Love, and radiates it to all the world. He goes through life in his own sunny way, joyfully meeting things that drive others to despair and misery——he passes over the stony road unharmed. His peace comes from within——and all who meet him feel his presence. He does not seek after friends or love——these things come to him as his right, for he attracts them..... He works and works well. He finds joy in his work. He likes to create things——and he is proud of that desire for he feels that it is an inheritance from his father. He does not hurry, nor is he rushed. He has plenty of time——all the time there is——for eternity lasts a long time, and he is in it now. He has an abiding faith in the Absolute. He believes in Infinite Justice and Ultimate Good. He knows that the Father is near him, for he has felt the pressure of the Unseen Hand. In the darkness of the night he has felt his Father's presence——by the glare of the flash of illumination he has seen His form for a moment, and that memory is burned into his mind. He is simple, loving, kind. He is a prophesy of the future. If you would be like him——if you feel the call——do not resist, but answer cheerfully, 'I hear ; I obey ; I come.' When you feel the impulse, do not resist——open yourself to the Sun——receive its rays——and all will be well. Be not afraid——have within you the love that casteth out fear——place your hand in that of the Absolute, and say : "Lead Thou me on." After long ages of wandering, you are coming home.'

Says Lord Krishna in '*The Bhagavad Gita*' :—

'*He is dear to* **Me** *who has no hatred for anything, who is friendly and compassionate, who is free from egoism, he has no vanity, who is alike in pleasure and pain, who is forgiving, contented, always devoted, whose self is subdued, purpose is firm, mind and understanding are fixed on* **Me**.' (*XII/13-14*)

'*He is dear to* **Me**, *who is not troubled by the world, and the world is not troubled by him ; and who is free from joy, fear and anxieties.*' (*XII/15*)

'*He is dear to* **Me**, *who is pure, diligent, unconcerned, and free from all distress, and desireless of the fruits of action.*' (*XII/16*)

'*He is dear to* **Me** *who has no joy, and no aversion, who neither grieves nor desires, who renounces both good and evil, and who is full of faith in* **Me**' (*XII/17*)

'*He is dear to* **Me** *who is alike friend and foe, in honour and dishonour, in cold and heat, in pleasure and pain, and who is free from attachments.*' (*XII/18*)

'*He is dear to* **Me** *who is taciturn, who is contended with anything that comes to him, who is homeless, steady-minded, full of faith and to whom censure and praise are the same.*' (*XII/19*)

'*Those who resort to this righteousness that leads to immorta-*

lity, and which has been declared to you by **Me**——*such devotees of faith, who regard* **Me** *as the highest object for attainment, are the most deor to* **Me**.' (*XII*/20)

'*He who has no aversion for knowledge, work or ignorance (the results of the three qualities) when they are present, and he who does not desire them when they are absent, has transcended the three qualities.*' (*XIV*/22)

'*He, who remains all unconcerned, being not shaken by the three qualities, who sits and moves not thinking that it is the qualities and not he, who is engaged in their functions, has tronscended the three qualities.*' (*XIV*23)

'*He, to whom pain and pleasures are alike, who is self-restrained, to whom a sod of earth, o stone, a piece of gold, are all alike ; to whom agreeable and the disagreeable are the same, to whom praise and censure are alike, has transcended the three qualities.*' (*XIV*/24)

'*He, to whom honour and dishonour are the same, to whom friends and foes are alike ; who has discernment, and who has renounced all self-exertion, has transcended the three qualities.*' (*XIV*/25)

'*He who worships* **Me** *with exclusive devotion, transcends the three qualities and becomes fit for admission into the nature of* **Brahma**.' (*XIV*/26)

'*For, I am the embodiment of* **Brahma**, *of immortality, of imperishability, of eternal piety and ever-continuing felicity.*' (*XIV*/27)

'*Learn in brief, O son of Kunti, how a man, obtaining perfection, attains to* **Brahma**, *the Supreme End of knowledge.*' (*XVIII*/50)

'*Having a pure mind, restraining his self by constancy, renouncing all objects of sense, and casting off affection ond aversion.*' (*XVIII*/51)

'*He who resides in a lonely place, eats little, restrains his speech, body and mind, who is ever intent on meditation and abstraction, who is unconcerned.*' (*XVIII*/52)

'*Who is free from egoism, violence, pride, lust, wrath, surroundings, who is devoid of selfishness and is tranquil, becomes fit for assimilation with* **Brahma**.' (*XVIII*/53)

'*Becoming one with Brahma, and obtaining tranquility in* *spirit, man grieves not and desires not. Seeing all beings alike, he obtains the highest devotion to* **Me.**' (XVIII/54)

'*By devotion he truly knows* **Me**, *truly what I am and who I am. Then knowing* **Me** *truly, he forthwith enters into* **Me**, (XVIII/55)

'*Even performing all actions at all times, such a man, having his refuge in* **Me**, *obtains through favour that state which is eternal and imperishable.*' (XVIII/56)

'*Mentally dedicating all actions to* **Me**, *resorting to mental abstraction, being devoted to* **Me**, *fix your thoughts constantly on* **Me.** (XVIII/57)

'*Fixing your thoughts on* **Me**, *you will surmount all difficulties through* **My** *favour. But if from self-conceit you do not listen to* **Me**, *you will surely perish.*' (XVIII/58)

Says the Chhandogya Upanishad :

"*The Self is one and it has become all things.*

When the senses are purified, the heart is purified ; when the heart is purified, there is constant and unceasing remembrance of the Self ; when there is constant and unceasing remembrance of the Self, all bonds are loosed and freedom is attained."

....

"*Within the city of Brahman, which is the body, there is the heart, and within the heart there is a little house. The house has the shape of a lotus, and within it dwells that which is to be sought after, and inquired about, and realized.*"

....

"*As large as the universe outside, even so large is the universe within the lotus of the heart. Within it are heaven and earth, the sun, the moon, the lightening, and all the stars. What is in the macrocosm is in the microcosm.*

"*All things that exist" all beings and all desires, are in the city of Brahman ; what then becomes of them when old age approaches and the body dissolves in death ?*

"*Though old age comes to the body, the lotus of the heart does not grow old. At death of the body, it does not die. The lotus of the heart, where Brahman exists in all his glory——that, and not the body, is the true city of Brahman. Brahman, dwelling therein, is untouched by any deed, ageless, deathless, free from* *grief, free from hunger and from thirst. His desires are right desires, and his desires are fulfilled*".

Says the Katha Upanishad :

"*Smaller than the smallest, greater than the greatest, this Self forever dwells within the hearts of all. When a man is free from desire, his mind and senses are purified, he beholds the glory of the Self and is without sorrow.*"

Says the Mundaka Upanishad :—

"*Brahman is supreme ; he is self-luminous, he is beyond all thought. Subtler than the subtlest is he, farther than the farthest, nearer than the nearest. He resides in the lotus of the heart of everything.*

"*The eyes do not see him, speech cannot utter him, the senses cannot reach him. He is to be attained neither by austerity nor by sacrificial rites. When through discrimination the heart has become pure, then, in meditation, the Impersonol Self is revealed.*"

....

"*Let the truth of Brahman be taught only to those who obey His law, who are devoted to him, and who are pure in heart. To the impure let it never be taught.*"

"*Hail to the sages ! Hail to the illumined souls !*"

PART III. THE HIGHER WAY OF LIFE——ITS WHY AND WHEREFORE ?

"*Never forget the glory of Human Nature. We are the greatest Gods. Christs and Buddhas are but waves on the boundless ocean which* **I am** ! "

——**Vivekananda.**

All religions teach us what the higher way of life is. But the religious teachings fail to make an appeal to modern intellect, because they cannot give us a rational explanation why a man should be good and virtuous and unselfish, and why there should be one law, 'Might is Right' for the animal kingdom, and another 'Right is Might' for mankind ? That is why our present-day Intellectual Age has so far failed to evolve a civilisation based on Moral order.

Indeed, religion has no meaning if it is not lived upto and and made practical in life. As was observed by J. S. Mill so long back, and which is still more true of today:

'All Christians believe that the blessed are the poor and humble and those who are ill-used by the world ; and it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven ; that they should judge not, lest they be judged ; that they should swear not at all ; that they should love their neighbour as themselves ; and if one take their cloak, they should give him their coat also ; that they should take no thought for the morrow ; that, if they would be perfect, they should sell all that thay have and give it to the poor. They are not insincere when they say that they believe these things. They do believe them, as people believe what they have always heard and never discussed...... They have a habitual respect for the sound of them, but no feeling which spreads from the word to the things signified, and forces the mind to take them in, and make them conform to the formula. Whenever conduct is concerned, they look round for Mr. A and B to direct them how far to go in obeying Christ.

"Now, we may be well assured that the case was not thus, but otherwise, with the early Christians. Had it been thus, Christianity never would have expanded from one obscure sect of the despised Hebrews into the religion of the Roman Empire. When their enemies said, "See how the Christians love one another" (a remark not likely to be made by anybody now), they assuredly had a much livelier feeling of the meaning of their creed than they have ever had since. And to this cause probably, it is chiefly owing that Christianity now makes so little progress in extending its domian, and, after eighteen centuries, is still nearly confined to Europeans and the descendants of Europeans."

We have already drawn a distinction between religions as known to us and the science of Religion, which refers to that part of Religion, shorn of dogma, which can stand the test of reason or experience. No doubt, the rationalists and the so-called utilitarians among us, who swear by modern Science, are quite justified in condemning religion on the ground that it has failed to do much good, if, indeed, it has not done a lot of harm to mankind. That man cannot do without religion is a fact too apparent to need any discussion. And yet, though all religions have taught men to be good, how many good men do we find in the world, and how little goodness has religion really imparted to man! Religion in the past has failed to allay the battle of life, in which the bestial instincts of man have been dominant and have been the deciding factor. It is even said that religion has shed more blood than all the wars. As observed by Sir Jean Herbert in his article on **'Relationship between East and West'** in the **'Divine Life**:—

"Our religious arrogance is more striking still. Indeed, the very dogma of Christian religion, admitting only a single divine revelation and refusing all value to any other claim, renders objective comparison impossible for a practising Christian. We are proud of the "holy images" which decorate our Churches, yet recoil horror-stricken before the strangely similar "idols" to be found in other temples. We are disturbed at reading the words of a great Moslem, Maulana Rumi : "A mandoline is made of dry wood, strings and dried skin, but our ears hear the voice of the beloved...............

"We proclaim Jesus' Commandment. "Thou shalt love thy neighbour as theyself," and are pitiless in condemning the attitude of the caste Hindu towards untouchables ; but we forget that we should really compare our ideal with the Hindu ideal, which sees in human brotherhood not only a moral necessity but a metaphysical truth ; and that we should compare Hindu practice, discrimination among various social groups, with our own actual problems of widespread poverty, racialism ——still rampant in certain great democracies——social ostracism, class worfare, and so on.

"We invoke the same Commandment to condemn the Holy Wars of Islam, forgetting that, on the ideal plane, the Koran declares that there shall be no compulsion in religious matters, and that, on the historical plane, the Christian Crusades and the religious wars between Protestants and Catholics were no less evil than wars of Islam."

It may, however, be said to the credit of Buddhism that it is the only religion which has shed no blood and which has been acknowledgedly the apex of world culture aud human benevolence. But Buddhism, as taught by the Master—that comes from a living touch——has waned, and the Buddhist teachings have become too abstruse for the laity. As observed by Sir Edwin Arnold :

"The extravagances which disfigure the record and practice of Buddhism are to be referred to that inevitable degradation which priesthoods always inflict upon great ideas committed to their charge. The power and sublimity of Gautama's original doctrines should be estimated by their influence, not by their interpreters ; nor by that innocent but lazy and ceremonious Church which has arisen on the foundations of the Buddhistic Brotherhood or "Sangha."

The Master had taught the duty of self-less love, and rewarded it with the bliss that he called Nirvana, i. e., the beautitude resulting from the purging of all desires. That was the path of self-realization through Karma Yoga as we say in the language of Vedanta.

There is, in fact, no fundamental difference between the teachings of Vedanta and those of Buddha. As observed by Madam H. P. Blavatsky in '*The Secret Doctrine*' (Vol. I, P. 697) :

"If a Vedantic Brahman, of the Advaita Sect, were asked whether he believed in the existence of God, he would probably answer, as Jacolliot was answered—"I am myself' God' ; while a Buddhist (a Sinhalese especially) would simply laugh, and say in reply, "There is no God ; no creation." Yet the root Philosophy of both Advaita and Buddhist scholars is *identical*, and both have the same respect for animal life, for both believe that every creature on Earth, however small and humble, "is an immortal portion of the immortal Matter"—Matter having with them quite another singnificance from that which it has with either Christian or Materialist—and that every creature is subject to Karma."

Sister Nivedita records in her "*Notes of some wanderings with the Swami Vivekananda*" (P.29) that once at Almora Swami Vivekananda was speaking of Lord Buddha when a lady asked : "Why Swami, I did not know that you were a Buddhist !" "Madam," he said rounding on her, his whole face aglow with the inspiration of that name, "I am the servant of the servants of the servants of Buddha. Who was there ever like Him ?—the Lord—who never performed one action for Himself—with a heart that embraced the whole world ! So full of pity that He—prince and monk—would give His life to serve a little goat : So loving that he sacrificed Himself to the hunger of a tigress !—to the hospitality of a pariah and blessed him ! And he came into my room when I was a boy and I fell at His feet ! For I knew it was the Lord Himself !"

Vedanta explains scientifically what self-realization is and how it can be attained by any man who cares to follow any of the tried and tested paths. The rules of treading the path leading to self-realization require that one on the path should follow what all religions lay down as the higher way of life. But Vedanta alone gives us the why and the wherefore of the rules. It alone explains to us in a scientifiic manner why man cannot realise his destiny unless he effects a reform or what we may call evolution in his nature, so as to divinize

6

it, and make it capable of realising and manifesting the divinity within. Reason has its limitations, and cannot explain the riddle of existence. For instance, by our puny intellect we cannot explain why there should be one law 'Might is Right' for the animal kingdom, and another 'Right is Might' for mankind.

As observed by a scientist, Professor A. V. Hill, F. R. S., in his address delivered on July 23, 1946, at the twenty-first anniversary of the British Institute of Philosophy on '*The need for Moral and Intellectual Leadership*' :

"To take a physical analogy, reason by producing consistency and agreement may decrease, instead of increasing, the entropy, the state of randomness or disorder, of human society ; may save it from the uniformity of chaos by which all systems, in the absence of intelligent choice, are bound to tend. But reason alone cannot ensure progress or even stability: employed by clever, wicked men for their own ends it may produce mistrust and hatred, conflict and disorder. Scientific invention and discovery, for example, are necessary to human progress : but used without ethical restraint they can propagate fear and facilitate destruction. Some factor additional to reason is necessary if the human race, or at least if civilised man, is to survive."

Our present-day Intellectual Age has so far failed to evolve a civilisation based on moral order because it suffers from Purposelessness, and has not even been able to find a rational basis for ethical values, e. g., why man should be good and virtuous ? As observed by Swami Vivekananda :

"All these questions, whether there is an immortal soul, whether there is a God, whether there is any supreme intelligence guiding the universe or not, are beyond the field of reason. Reason can never answer the question. What does reason say ? It says, "I am agnostic ; I do not know either yea or nay." Yet these questions are so important to us. Without a proper answer to them, human life will be purposeless. All our ethical theories, all our moral attitudes, and all that is good and great in human nature, have been moulded upon answers that have come from beyond the circle. If life is only a short play, or if the universe is only a "fortuitous combination of atoms" then why should I do good to another ? Why should there be mercy, justice, or fellow-feeling ? The best thing for this world would be to make hay while the sun shines, each man for himself. If there is no hope, why should I love my brother and not cut his throat ? You will find people saying nowadays, that they have utilitarian grounds as the basis of morality. What is that basis ? Procuring the greatest amount of happiness to the greatest number. Why should I do this ? Why should I not produce the greatest unhappiness to the greatest number, if that serves my purpose ? How will utilitarians answer the question ? How do you know what is right, or what is wrong ? I am impelled by my desire for happiness, and I fulfil it, and it is in my nature ; I know nothing beyond. Why should we be unselfish ? You call yourself a rational man, or utilitarian, but if you do not show me a reason or utility I say you are irrational. Show me the reason why I should not be selfish ? Why shall I be unselfiish ? My utility is to be selfish if utilty means the greatest amount of happiness. What is the answer ? The utilitarian can never give. Where did those that preached unselfishness, and taught it to the human race, get this idea ? We know it is not instinctive ; the animals, which have instinct, do not know it. Neither is it reason ; reason does not know anything about these ideas. Whence then did they come ?

"All the great teachers of religion claim to have got their truths from beyond, not through reasoning power. The Yogi teaches that the mind itself has a higher state of existence, beyond reason, a super-conscious state, and when the mind gets to that higher state, then this knowledge beyond reasoning, comes to man.

"Thus a tremendous statement is made by all religions ; that the human mind, at certain moments, transcends not only the limitations of the senses, but also the power of reasoning. It then comes face to face with facts, which it could never have sensed, could never have reasoned out. These facts are the basis of all the religions of the world.

"Two forces have been working side by side in parallel lines. The one says "I", the other says "not I". Their manifestation is not only in man but in animals, not only in animals but in the smallest worms. The tigress that plunges her fangs into the warm blood of a human being, could give up her own life to protect her young. The most depraved man, who thinks nothing of taking the lives of his brother men, will perhaps sacrifice himself without any hesitation, to save his starving wife and children. Thus throughout creation these two forces are working side by side ; where you find the one, you find the other too. The one is selfish, the other is unselfish. The one is acquisition, the other is renunciation. The one takes, the other gives. From the lowest to the highest, the whole universe is the play-ground of these two forces. It does not require any demonstration, it is obvious to all.

"What right has any section of the community to base the whole work and evolution of the universe upon one of these factors only, upon competition and struggle ? What right has it to base the whole working of the universe upon passion, and fight, upon competition, and struggle ?

"The Vedantist says, the cause of all that is apparently evil is the limitation of the unlimited. The love which gets limited into little channels and seems to be evil, eventually comes out at the other end and manifests itself as God.

"We are like silk worms. We make the thread out of own substance, and spin the cocoon, and in course of time, are imprisoned inside. But this is not for ever. In that cocoon we shall develop spiritual realization, and like a butterfly, come out free. This network of *Karma*, we have woven round ourselves ; and in our ignorance we feel as if we are bound, and weep and wail for help. But help does not come from without ; it comes from within ourselves. Cry to all the gods in the universe. I cried for years, and in the end I found that I was helped. But help came from within .....We are weak because we are ignorant......We put our hands over our eyes and weep that it is dark. Take the hands away and there is light ; the light exists always for us, the self-effulgent nature of the human soul.

"What is the cause of evolution ? Desire. The animal wants to do something, but does not find the environment favourable, and therefore develops a new body. Who develops it ? The animal itself, its will. You have developed from the lowest amoeba. Continue to exercise your will and it will make you higher still. The will is almighty. If it is almighty, you may say, why cannot I do every thing? But you are thinking only of your little self. Look back on yourselves from the state of the amoeba to the human being; who made all that? Your owu will. Can yau deny then that it is almighty? That which has made you come up so high can make you go still higher. What you want is character, strengthening of the will.

"If the room is full of darkness for thousands of years and you come in and begin to weep and wail, "Oh, the darkness," will the darkness vanish? Strike a match and light comes in a moment. What good will it do you to think all your lives, "Oh, I have done evil, I have made many mistakes." It requires no ghost to tell you that. Bring in the light and the evil goes in a moment. Build up your character, and manifest your Real Nature, the Effulgent, the Resplendent, the ever-free, and call it up in every one that you see. I wish that every one of us had come to such a state that even in the vilest of human beings we could see the Real Self within, and instead of condemning them, say, 'Rise, the effulgent one, rise thou who art always free, rise thou birthless and deathless, rise almighty, manifest they nature. These little manifestations do not befit thee.'

"In this world we find that all happiness is followed by misery as its shadow. Life has its shadow, death. They must go together, because they are not contradictory, not two separate existences, but different manifestations of the same unit, life and death, sorrow and happiness, good and evil.

"The dualistic conception that good and evil are two separate entities, and that they are both going on eternally, is absurd on the face of it. They are diverse manifestations of one and the same fact, one time appearing as bad, and at another time as good. The difference does not exist in kind, but only in degree. They differ from each other in degree of intensity. We find as a fact that the same nerve systems carry good and bad sensations alike, and when the nerves are injured neither sensation comes to us......They are never two, but the same. Again, the same thing produces pleasure and pain at different times of life. The same phenomenon will produce pleasure in one, and pain in another. The eating of meat produces pleasure to a man, but pain to the animal which is eaten. There has never been anything which gives pleasure to all alike. Some are pleased, others displeased. So on it will go. Therefore, the duality of existence is denied.. ...

"This is a world of good and evil. Wherever there is good, evil follows, but beyond and behind all these manifestations, all these contradictions, the Vedanta finds out that Unity. It says, "Give up what is evil and give up what is good." What then remains? Behind good and evil stands something which is yours, the real you, beyond every evil, and beyond every good too, and it is that which is manifesting itself as good and bad......Control these manifestations and you will be at liberty to manifest the real 'you'. First be master of yourself, stand up and be free, go beyond the pale of these laws, for these laws do not absolutely govern you, they are only part of your being. First find out that you are not the slave of nature, never were and never will be; that this nature, infinite as you may think it, is only finite, a drop in the ocean, and your Soul is the ocean; you are beyond the stars, the sun or the moon. They are like mere bubbles compared with your infinite being. Know that, and you will control both good and evil. Then alone the whole vision will change and you will stand up and say, "How beautiful is good and how wonderful is evil!

"If a very small fractional part of human beings living to-day can put aside the idea of selfishness, narrowness and littleness, the earth will become a paradise tomorrow; but with machines and improvements of material knowledge only, it will never be. These only increased misery, as oil poured on fire increases the flame all the more. Without the knowledge of the Spirit, all material knowledge is only adding fuel to fire, only giving into the hands of selfish men one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them.

"Is it practical?——is another question. Can it be practised in modern society? Truth does not pay homage to any society, ancient or modern. Society has to pay homage to truth, or die. Societies should be moulded upon truth, and truth has not to adjust itself to society. If such a noble truth as unselfishness cannot be practised in society, it is better for a man to give up society and go into the forests ....That society is the greatest, where the highest truths become practical........If society is not fit for the highest truths, make it so, and the sooner, the better.

"The lower the organisation, the greater the pleasure in the senses. Very few men can eat a meal with the same gusto as a dog, or a wolf. But all the pleasures of the dog or the wolf have gone, as it were, into the senses. The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought, in philosophy, in the arts and sciences. Spirituality is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the highest for those who can appreciate it. So, even on the utilitarian ground that man is to seek for pleasure, he should cultivate religious thought, for it is the highest pleasure that exists.........

"No happiness was ever found in the senses. There never was a person who found happiness in the senses, or in the enjoyment of the senses. Happiness is only found in the Spirit. Therefore the highest utility for mankind is to find this happiness in the Spirit. The next point is, that ignorance is the great mother of all misery, and the fundamental ignorance is to think that the Infinite weeps and cries, that He is finite. This is the basis of all ignorance, that we, the immortal, the ever pure, the perfect Spirit, think that we are little minds, that we are little bodies; it is the mother of all selfishness.

"The Vedanta says that it is true that the Absolute or the Infinite is trying to express itself in the finite, but there will come a time when it will find that it is impossible, and it will then have to beat a retreat, and this beating a retreat means renunciation which is the real beginning of religion........There comes a time when the mind awakes from this long and dreary dream, the child gives up the play and wants to go back to its mother. It finds the truth of the statement: "Desire is never satisfied by the enjoyment of desires, it only increases the more, as fire, when butter is poured upon it." This is true of all sense enjoyments, all intellectual enjoyments, and of all the enjoyments of which the human mind is capable. They are nothing, they are within Maya, within this network out of which we cannot get. We may run therein through infinite time and find no end, and whenever we struggle to get a little enjoyment, a mass of misery falls upon us.

"The human mind is compared to the maddened monkey. A monkey is restless by his own nature. As if that were not enough, some one made him drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion he jumps about for a whole day: so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey, incessantly active by its own nature; then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealousy of the success of others, and last of all the demon of pride enters the mind, making it think itself of all importance. How hard to control such a mind!

"He who can become mad with an idea, he alone sees light. You have to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect Yogi. Work hard and you will reach the goal.

"Never yet was there a great soul who had not to reject sense pleasures and enjoyments to acquire his greatness.........

"Where is the just, mercifiul God ?" asked the philosopher. Does He not see millions and millions of His children perish, in the form of men and animals ; for who can live one moment here without killing others ? Can you draw a breath without destroying thousands of lives? You live, because millions die. Every moment of your life, every breath that you breathe, is death to thousands; every movement that you make is death to millions. Every morsel that you eat is death to millions. Why should they die? There is an old sophism, that they are very low existences. Supposing they are,—which is questionable, for, who knows whether the ant is greater than the man, or the man, than the ant? Who can prove one way or the other ? Apart from that question, even taking it for granted that these are very low beings, still why should they die ? If they are low, they have more reason to live. Why not ? Because they live more in the senses, they feel pleasure and pain a thousand-fold more than you or I can do. Which of us eats a dinner with the same gusto as a dog or a wolf ? None, because our energies are not in the senses ; they are in the intellect, in the spirit. But in animals, their whole soul is in the senses, and they become mad, and enjoy things which we human beings never dream of, and the pain is commensurate with the pleasure. Pleasure and pain is meted out in equal measure. If the pleasure felt by animals is so much keener than that felt by man, it follows that the animal's sense of pain is as keen, if not keener, than man's. So the fact is, the pain and misery men feel in dying, is intensified a thousand-fold in animals, and yet we kill them, without troubling about their misery. This is Maya......

"The senses drag the human soul out. Man is seeking for pleasure and for happiness where it can never be found. For countless ages we are all taught that this is futile and vain ; there is no happiness here. But we cannot learn ; it is impossible for us to do so, except through our own experiences. We try them, and a blow comes ; do we learn then ? Not even then. Like moths hurling themselves against the flame, we are hurling ourselves again into sense-pleasures, hoping to find satisfaction there. We return again and again with freshened energy, thus we go on till crippled and cheated, we die. And this is Maya......

"Time, the avenger of everything, comes, and nothing is left. He swallows up the saint and the sinner, the king and the peasant, the beautiful and the ugly ; he leaves nothing. Everything is rushing toward that one goal, destruction. None can stem the tide, none can hold it back for a minute. We may try to forget it in the same way that persons in a plague-stricken city try to create oblivion by drinking, dancing and other vain attempts and so becoming paralysed. So we are trying to forget, trying to create oblivion by all sorts of sense-pleasures. And this is Maya.

"Is there no hope then ? True it is that we are all slaves of Maya, born in Maya, and live in Maya. Is there then no way out, no hope ? That we are all miserable, that this world is really a prison, that even our so-called trailing beauty is but a prison-house, and that even our intellects and minds are prison-houses, have been known for ages upon ages. There has never been a man, there has never been a human soul, who has not felt this some time or other, however he may talk.....Is there no way out ? We find that with all this, with this terrible fact before us, in the midst of sorrow and suffering, even in this world where life and death are synonymous, even here, there is a small voice that is ringing through all ages, through every country, and in every heart : "This my Maya is divine, made up of qualities, and very difficult to cross. Yet those that come unto Me, cross the river of life."

"Come unto Me, all that labour and are heavy laden, and I will give you the rest." This is the voice that is leading us forward. Man has heard it, and is hearing it all through the ages. This voice comes to men when everything seems to be lost, and hope has fled, when man's dependence on his own strength has been crushed down, and everything seems to melt away between his fingers, and life is a hopeless ruin. Then he hears it. This is called Religion."

A distinguished psychiatrist, Dr. Carl Jung, writes in his work, '*Modern Man in Search of a Soul*' on page 264 :

"During the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients. Among all my patients in the second half of life——that is to say, over thiry-five——there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

Quoting the above authority in his work, '*How to stop worrying and start living* ?' Dale Carnegie writes :

"On the average, some one commits suicide in the United

States every thirty-five minutes. On the average, some one goes insane every hundred and twenty seconds. Most of these suicides——and probably many of the tragedies of insanity—could have been prevented, if these people had only had the solace and peace that are found in religion and prayer."

According to a press report dated May 24, 1959 from Washington, it cost the American people 20,000 million dollars (about £7,143 million sterling) a year to fight crime, and that there was a shocking increase in the number of crimes committed in U. S. A. : almost 24 per cent over the annual average for the preceding five years, and about four times greater than the annual rate of increase in population.

In our quest for abiding happiness, we turn to religion when we have found life disappointing. As observed by G.K. Chesterton :

"Ultimately a man enjoys nothing but religion."

चक्रवत परिवर्त्तन्ते सुःखानि च दुःखानि च ॥

Says the Mahabharata :

"*Sorrow comes after joy and joy after sorrw. The joys and sorrows of human beings are revolving on a wheel.*
(*Shanti*, 174/20)

"*Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness.*"
(*Shanti*, 25/23)

"*Happiness always ends in sorrow, and sometimes originates from sorrow itself. He, therefore, who desires perpetual happiness must give up both.*"
(*Shanti*, 25/24)

"*Only those who are stolid fools and those who are master of their souls enjoy happiness here. They, however, who occupy an intermediate position suffer misery.*"
(*Shanti*, 25/28)

So also we have in Arnod's '*Light of Asia*' :—

"*Since pleasures end in pain, and youth in age,*
And love in loss, and life in hateful death,
And death in unknown lives, which will but yoke
Men to their wheel again to whirl the round
Of false delights and woes that are not false."

Hence, it is said that man should accept life as it comes to him somewhat stoically, and as a result of that philosophy we continue to cling on to life with the best of will with a view to make the best of a bad business. But all religions teach that a crisis comes at one time or another in the life of every man and every nation, which is meant by a kind Providence to give a shock or a jolt to make us realise that life on this earth, that we value so much, is but a bad dream, and that far from being a bed of roses it is really a bed of thorns. For instance, the very first lesson taught by Lord Buddha is that life is full of pain, suffering and sorrow, and the cup of misery is always full. But religions further teach, the cause of all our sufferings is in ourselves alone, not outside. Lord Buddha says : "You suffer from yourselves alone ; no one compels you." Thus we have in Arnold's '*Light of Asia*' :—

"Pray not ! the Darkness will not brighten ! Ask
Nought from the Silence, for it cannot speak !
Vex not your mournful minds with pious pains !
Ah ! Brothers, Sisters ! seek
"Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruit and cakes ;
Within yourselves deliverance must be sought ;
Each man his prison makes.

....

"If ye lay bound upon the wheel of change.
And no way were of breaking from the chain,
The heart of boundless Being is a curse,
The Soul of Things fell Pain.
"Ye are not bound ! The Soul of things is sweet,
The Heart of Being is celestial rest :
Stronger than woe is will : that which was Good
Doth pass to Better——Best.
"I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is liberty !
Ho ! ye who suffer ! know
"Ye suffer from yourselves. None else compels
None other holds you that ye love and die.

And whirl upon the wheel, and hug and kiss
Its spokes of agony."

....

"Ye who will take the high Nirvana way,
List the Four Noble Truths.
The First Truth is of **Sorrow.** *Be not mocked!*
Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are
As birds which light and fly.
"Ache of the birth, ache of the helpless days,
Ache of hot youth and ache of manhood's prime;
Ache of the chill gray years and choking death,
These fill your piteous time.
"Sweet is found love, but funeral-flames must kiss
The breasts which pillow and the lips which cling;
Gallant is warlike Might, but vultures pick
The joints of chief and king.
"Beauteous is Earth, but all its forest-broods
Plot mutual slaughter, hungering to live;
Of sapphire are the skies, but when men cry
Famished, no drops they give.
"Ask of the sick, the mourners, ask of him
Who tottereth on his staff, lone and forlorn,
"Liketh thee life?"——these say the babe is wise
That weepeth being born.
"The Second Truth is **Sorrows' Cause.** *What grief*
Springs of itself and springs not of Desire?
Senses and things perceived mingle and light
Passion's quick spark of fire;
So flameth **Trishna,** *lust and thirst of things."*

The way out, according to all religions, lies in the cessation of desires. Because we are most of the time desiring to get hold of something, or to get rid of something, we are most of the time unhappay. The desire to get rid of something is due to fear. So desire and fear are the two enemies of happiness. We cannot put them away by sheer will-power. We may, like the stoics, wrestle with them and succeed in overcoming them for a while. But the victory does not last, and finally we give up the fight.

Desire tells us, each time, 'Now get thou this, and then you shall be happy.' We believe it implicitly and set about getting it. We are unhappy for wanting it, but we forget the unhappiness in the effort. If we do not get it, we have to suffer. Neither are we happy if we get, for desire then finds something else for us to strive for; and we fail to see how desire is fooling us all the time. The fact is, desire is like a bottomless pit which one can never fill up, or like the all-consuming fire which burns the fiercer, the more we feed it.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्ण वर्त्मेव भूय एवाभिनर्धते ॥

"Verily. by indulging in objects of pleasure desire for pleasure is not satisfied, but revives just as smouldering fire gets ablaze when sacrificial *ghee* (clarified butter) is poured over it."

As desire is without end, so is fear; for the things that fear tells us to avoid are without end. Thus all religions teach us: So long as desire and fear have sway over us, we shall never reach happiness. Sages have ever taught that true happiness belongs to our own inner nature, that pleasure does not reside in external objects at all, but it is due to a release of our own natural happiness. As Edward Carpenter says of desire :

"*Why thy body——as needs must happen at times——is carried along on the wind of passion, say not thou, 'I desire this or that';*

"*For the 'I' neither desires nor fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the sun on all sides.*

"*Let not that precious thing by any confusion be drawn down and entangled in the world of opposites, and of Death and suffering.*

"*For as a light-house beam sweeps with incredible speed over sea and land, yet the lamp moves not at all.*

"*So while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the 'I' high up above is fixed in heaven.*

"*Therefore I say let no confusion cloud thy mind about this matter;*

"But ever when desire knocks at thy door,
Though thou grant it admission and entreat it hospitably——as in duty bound——
"Fence it yet gently off from thy true self.
"Lest it should tear and rend thee."

We find the rich, who have an abundance of things, are not exactly happy ; nor are the poor, who have very little, exactly unhappy, but all alike, if and when they get sound, dreamless sleep, are supremely happy. It, therefore, follows that the source of abiding happiness lies within our very 'selves' and it is man's highest privilege and destiny to discover that source and attain eternal bliss.

As observed by Sir Jean Herbert in his article on "*Relationship between East and West*" (ibid) :——

"An essential and profound difference worthy of consideration is this : Orientals are more anxious to apply their moral, psychic and spiritual powers to the discovery, conquest and exploitation of the world within than to employ their physical and intellectual energy in the discovery, conquest and exploitation of the word without. In India children imitate their parents and play at meditation. If a Western child sits motionless, dreaming, its parents rush, crying : "What is the matter ? Are you ill ? Don't sit like that ; go and play with your friends." The Western child builds castles out of sand ; the Hindu child builds temples.

"Mastring the forces of external nature and turning rivers, electricity, gravity, nuclear energy, vitamines and harmones into our servants, does indeed represent immense progress ; it has become possible to provide every human being with food, clothing, shelter and protection from illness. But we do not seem to have any clear idea as to what in fact constitutes happiness——and happiness is after all the ultimate object of our efforts, whether we admit it or not. When we ask a Westerner the question, "What do you want of life?" the most frank answer we are likely to get is "I want to be happy." If we go on to ask, "What would make you happy?" he will nearly always mention some unfulfilled desire, the satisfaction of which, as he well knows, would only bring him a partial and transitory contentment accompanied by privations and disillusionment likely to stimulate new desires. This vicious circle has come to be exploited systematically for purposes of development known as economic, in one sense only of the term. In order to live in plenty, that is, to have the means of satisfying our needs——we must produce plenty ; to produce plenty——find outlets, markets ; to create these——develop the maximum needs amoug the maximum number of people. The aim of advertising and salesmanship, a major industry in the West, is to create needs, either for new articles or for the replacements of those stated to be worn out ?

"Concentration of attention on the inner life leads almost inevitably to a recognition of the superiority of spiritual values over material values. Much as one would deplore the unfortunate effects of this attitude upon the material standard of living, upon economic or political independence and upon health and longevity, it must be admitted as constructive for inner equilibrium, psychological perspicacity, and moral and spiritual strength. People of the West are rightly sorry for those who have nothing to eat ; but many Orientals reserve their sympathy for those who know not how to pray. "Religion", the Jains say, "is the highest form of happiness ; non-violence, self-control and penitence are its constituent elements." In Asia I have often been the subject of a reproach deserved by many other Westerners : "You worry too much about what you do and not enough about what you are." All Hindus understood that Gandhi was in earnest when he said : "If you are concerned in a mnrder, it is better to be the victim than the murderer."

"The relative importance of qualitative and quantitative values is closely related. The West has a tendency, clearly shown by its American vanguard, only to appreciate matters which can be expressed in figures, and even to be incapable of understanding matter which cannot. Visiting a library, a hospital, a theatre, a museum or a laboratory, we are at once overwhelmed with statistics : the number of books, beds or seats, records showing the institution as first, or at worst second, in the world, country or town ; the overall corridor space, the number of square feet of window glass ; the number of consultations ; the amount of capital invested, and so on *ad infinitum*. Furthermore, the West even attempts to express qualitative values in figures.

"What is the Oriental attitude in this respect ? We are apt to think it vague, nebulous and rather impractical. A true teacher does not seek to gather round him the greatest possible number of pupils or disciples, but to maintain and raise the quality of the group to whom he transmits his knowledge. The Hindu is totally indifferent to what we call historical chronology. The Moslem bases purely commercial dealings much more upon the confidence inspired by him by the other party than upon detailed contracts. Poverty, even complete destitution, is held in honour all over the East ; it is often the cherished fulfilment of life-long labour. Countless examples could be given to show that in the East quantitative values are regarded, if not with disdain, at least as being much inferior to the qualitative which we are tempted to relegate to second place.

"This obsession with the quantitative is related to another tendency more or less specifically apparent in the West, that out of compartimentation——the fundamental opposition of Self and not-Self; the contrast between one's own and other groups; the thorough isolation of science, religion, philosophy, spirituality, ethics and practical life; insurmountable boundaries between God, man, the animal world and nature; the extreme specialisation of scientific research and professional activity; distinction between individual and public morals; such a rigorous classification of natural forces and objects that we feel almost offended when any element refuses to fit into one or other of our categories.

"A need for analysis before synthesis, and for considered discrimination before action, is a natural and indispensable characteristic of human nature. But a constant effort towards reunion, both without and within, should accompany such division. After all, a human being constitutes a whole just as much as an aircraft or a wireless set does, and each of the elements——physical, emotional, volitional, intellectual and moral, is only effective and useful in so far as it is in harmony with the whole; it can only be understood and employed in relation to the whole."

What we get out of life depends largely on our approach to it and our view-point. All religions teach :

'Do you ask for kindness, be kind,
Do you ask for truth, be true,
Whatever you give of yourself you find,
The world is a reflex of you!'

To a materialist it is like a pendulum oscillating between a so-called heaven and hell of his conception, but to a spiritualist who has realised unity behind diversity it is a source of eternal joy. As observed by Sri Ramana Maharshi: "The world is all right as it is; it is we that are to blame, because of our own mistaken way of thinking; what we have to do is to trace the initial error that is at the back of our minds and pluck it out; then it will be all right."

देह धरे का कष्ट है सब काहू को होय ।
ज्ञानी काटे ज्ञान से, मूरख काटे रोय ।।

"Suffering is the common lot of everybody who has got into a physical body. The wise get through it with the help of *Gnan* (True Knowledge), that is, by a philosophical approach, whereas others do it wailing and weeping."

Vedanta teaches that God, the Master of Evolution, is ever attracting everybody toward Himself with His infinite love, but by his ignorance man shuts out His light and guidance, and then he tumbles down as any one opposing or ignoring the law of gravitation would tumble down, and we call it punishment. All the punishment that man gets in life is due to shocks given to him by a Providence who wants to be better understood and appreciated.

As observed by Yogi Ramacharaka in his treatise '*Advanced Course in Yogi Philosophy*, (*Pub*: The Yogi Pub. Society, Chicago, Ill.) :—

"The Yogi Philosophy teaches that the end of all human endeavour and life is to allow the soul to unfold until it reaches union with Spirit. And as Spirit is the divine part of man—the bit of God-material in him—this union eventually will result in what is known as union with God—that is the bringing of the individual soul into conscious touch and union with the centre of all life.

'Some may think and teach that the end of human life is happiness, and this is true if they mean the real happiness of the soul—the only true happiness. But if they mean the relative and transitory thing usually called "happiness," they quickly find that they are pursuing a "will-o'-the-wisp," that constantly recedes as they approach it. True happiness is not to be found in relative things, for these turn to ashes like Dead Sea fruit, the moment we reach out to grasp them. We may find a certain amount of happiness in the pursuit of things, but when we pluck the fruit it withers. No matter how high may be the thing pursued in the chase for happiness, the result is the same. Relative things cannot help being relative and consequently fade away. They are creatures of time and space and while they serve their purposes they cannot live beyond their time. They are mortal and like all mortal things must die. Only the absolute thing remains unchanged, and is deathless.

'And all this struggle, and pain, and life, and effort, really is directed toward the unfoldment of the soul that it may recognise its real self. This is what it all means. That is why we pursue first this thing and then that thing, thinking that we need them, only to find out that we need them not. We feel a hunger that cannot be appeased—a thirst that will not be quenched. And we try all the experience of life, sometimes feverishly and eagerly, sometime listlessly and sluggishly, but find them all to be shadows and unrealities. But the hunger and thirst still remain, and torment us to further efforts. And this will be so always, until we learn that the thing we desire is within us, instead of outside us—and when we learn this lesson, even faintly, we begin to seek intelligently and are changed beings. This is the meaning of life—of evolution.

'The great majority of the race is engaged in this pursuit of happiness in a blind, unconscious fashion. They run hither and thither, trying one thing after another, hoping to find that intangible something that they instinctively feel will bring them peace and happiness. And, although meeting with repeated disappointments, they keep up the search with unabated zeal, being impelled thereto by the unfolding soul crying for that which is necessary to it. As the soul awakens and unfolds, through experience after experience, it gradually obtains an intelligent and conscious conception of the true nature of that for which it seeks, and thereafter it follows only the roads which lead to the thing so long sought after, but so recently known to be the sought-after thing……

'Many students of the Eastern philosophies seem to regard this law of Spiritual Cause and Effect—Karma—as a system of punishment decreed, regulated and administered by the spiritual powers that be. This is erroneous. While Karma often does act as a punishment—that is, as an equalizing and deterring factor —yet there is no element of revenge in it—no plan of Divine "getting even." It is simply cause and effect……One who is possessed with a desire for power, which desire he constantly nourishes and feeds with selfish thoughts, is sure to become involved in a sequence of causes and effects which may cause him the greatest pain and suffering, physical or mental. He may attain his desire, sooner or later, if his desire be sufficiently strong and persistent, but he is very apt to suffer from unsatisfied longings which have been smothered out by the over-ruling passion. He may gain his prize at the cost of all else dear to him. Or, his desire not being so strong as a like desire in some other minds, he may not attain his goal, but will be ground to pieces in the great mental or psychic machinery which he has helped to set into motion, and into which he is irresistibly drawn…….The autocratic ruler may suffer untold mental agonies and the multi-millionaire may be more unhappy than the beggar at his gates……

"But," one may ask, "how am I to escape these things if I am in the active world at all? How may I escape the effects of actions? The Yogi Philosophy answers: "By taking part in the great game of life—by going through its motions—by doing the best thing possible for you—but all the time remembering that you do not allow yourself to become attached to the fruits of the work. Work for work's sake—do your part in the world gladly, cheerfully, willingly and heartily, but realize that the fruits are as naught in the end, and laugh at the thought that these relative things have any real value to you."

As was beautifully put by an Illumined one:[1]

"The Mother goes to her child many a time during the day to call the child back home while it is out at play, but the child heeds her not. She calls and she beckons and even chides in vain, but the child does not even look toward her. Then out of her compassion and mother's love she gently pulls up the child by its ears. For a moment the child becomes disconsolate, but soon forgets all about its play as the Mother gathers it in her bosom, and takes it back home."

"Try to becomes a pilgrim on the path to the Ultimate; then there will be no anxieties, no misfortunes, no straying into by-paths."

To a question being put, 'Why does God give pain to men?', the answer was as follows :—

"This can be explained by a short story. When Hanuman was building the bridge to Lanka by throwing stones into the sea a squirrel was hurt. It complained about Hanuman to Rama. Rama asked what punishment should be given to Hanuman. The squirrel said: "Hanuman should be trodden on by you." Rama did accordingly and asked Hanuman not to commit such mistakes again. Hanuman said, "I will very often commit such faults so that I may repeatedly feel the pressure of your feet." There is also a good side to the pains sent by God.

"By sorrow does the Lord dispel sorrow, and by adversity does He destroy adversity. When this is done He sends no more suffering."

Vedanta teaches, there is no punishment for a man who has learnt to walk, which means accepting God's will as one's own will, as a dutiful wife accepts the will of her lord as her own, and becoming totally desireless for selfish ends. For such a man entire nature becomes a servant and there is no want, no suffering, no sorrow, no punishment.

दुःख मे सुमरन सब करें, सुख मे करे न कोय।
जो सुख मे सुमरन करे, तो दुःख काहे को होय॥

"While in distress, every one remembers God, but none remembers Him while having a good time. If any one were to remember Him while having a good time, then why should any calamity befall him"

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[1] Sree Sree Anandmoyee Ma.

"Or as a Sufi poet Zafar[1] says :

ज़फ़र आदमी उस को न जानियेगा, हो वह कैसे ही साहिबे फ़हमोज़का ।
जिसे ऐश मे यादे ख़ुदा न रही, जिसे तैश मे ख़ौफ़ोख़ुदा न रहा ॥

"Oh Zafar, do not consider that person to be a man, howsoever learned and intelligent he be, who does not remember God in his moments of pleasure, and who has no fear of God in his moments of wrathfulness."

दिया हमने दुई को जो अपनी मिटा, वह जो पर्दा सा बीच मे था न रहा ।
रहे पर्दे मे अब न वह पर्दा नशीं, कोई दूसरा उसके सिवा न रहा ॥

"When I obliterated the consciousness of duality—the difference between the self and not-self—the intervening curtain disappeared. The One behind the veil no longer remained a veiled One, and then there remained none else but Him."

Says Lord Krishna in '**The Bhagavad Gita**, :——

'*O Arjuna, four classes of doers of good acts worship me, namely, he who is distressed, he who seeks after knowledge, he who wants wealth, and he who is possessed of knowledge.*'

'*Amongst these (four classes of men) he, who is the possessor of knowledge, being devoted, and having faith on only the One, is considered to be superior to the rest. For to a man of (true) knowledge, I am dear above everything and he is dear to* **Me**. (*VII/17*).

'*All these four classes of men are noble, but, a man, who is possessed of knowledge, is considered by* **Me** *as* **My** *own Self. For he, with his self devoted to abstraction, has taken* **Me** *to be the goal than which there is nothing higher.*' (*VII/18*)

'*The man of knowledge reaches* **Me** *at the end of many lives, believing that* **Vasudeva** *is all this (everything and all things of the universe). But such a high-souled man is exceedingly rare.*' (*VII/19*)

'*One only among thousands of men tries to get perfection; and even among those thut are assiduous and have achieved perfection, only very few know* **Me** *truly.*' (*VII/3*)

At one end we are attracted by the downward pull of sensual pleasures or so-called Materialism : all the ignorance that inert matter represents; at the other end we are being pulled up by the flashes of inspiration and the qualms of conscience that we get from a higher Mind, **Para Budhhi,** which is above the intellectual plane on which our mind normally functions. The call of Religion is to divinise human nature so that man can realize divinity, and the Bliss of Brahman, and be one with the Father, the one Reality, which is the goal and purpose of existence.

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[1] His real name was Bahadur Shah, the last Mogul King of Delhi.

As observed by Nicholas Murray Butler in his address delivered on June 6, 1939, at the 185th Commencement of Columbia University on the 'Everlasting Conflict':

"There is only one really fundamental problem which faces human kind . . . . . . That problem exists because of the conflict between the Spirit of man and the animal from which he has sprung and from which he is trying to free himself . . . . . .

"That there is a moral order means that moral principle and moral ideals should take precedence of all else, and that there is progress means that man has had a certain measure of success in putting moral principle and moral ideals ahead of selfishness and gain-seeking as motives to conduct . . . .

"It is some 25 centuries since Moses came down from Mount Sinai bearing the Ten Commandments, of which the Sixth was : '**Thou shalt not kill.**' It is twenty centries since Jesus Christ uttered the maxim, '**Thou shalt love thy neighbour as thyself.**' The Christian religion which has supposedly inspired and guided so much of Western civilisation, places these two principles among its foundation stones. They have also been accepted by the Jewish world and by the Moslem world as well. Therefore, they may claim the adherence in one form or another of a vast majority of the populations in the countries of Europe and America. What sign do these populations give of carrying into the practice of life and of Government these fundamental principles to which they so glibly and so constantly profess adherence ? No, the gap between profession and practice is wide indeed, and until it is bridged there can be no improvement in human affairs. Just so long as self-seeking, supported by threats of force, controls the policies of men within nations and nations in their dealings with each other, just so long will the animal in man prevail over higher human nature."

The conditions of life seen all around us are such as tend to debase and brutalize human nature, and make us more and more materialistic in our outlook. As Dryden says,

> "........*virtue in distress and vice in triumph*
> *Make atheistst of mankind.*"

Our knowledge of material sciences also teaches us that because animals and men have in the past made their advance through conflict, the future concept of progress should be based on biological theories of life. This is what is called the materialistic view of life. All religions, on the contrary, teach us that that view is wrong. They teach us that there is a law of divine justice, which, as a Grecian saying goes,

> '*Just, though mysterious, leads us on unerring*
> *Through ways unmark'd from guilt to punishment.*'

Vedanta explains in a scientific way how man is the architect of his own fortune as well as his own executioner : his own saviour and his own destroyer ; that he need not accuse Heaven and the gods, Fates and providence, of the apparent injustice that reigns in the midst of humanity ; and how the error is cansed by 'Maya' or delusion and how all of us are victims of 'Maya'. Our conscience revolts against the materialistic concept of progress. It revolts because the soul within us is potentially divine. On the one hand, we are painfully conscious of the limitations of our body and mind ; on the other we find a will-power within us, and think we can direct our will every-where. At one time we feel we are free, at another time we find we are not free. Vedanta teaches us that the soul within us is free, and that it is its freedom that proclaims itself every moment that we are free, whereas our intelligence, like our body is not free, as also our will-power. As observed by Aldous Huxley :[1]

'God is not good' said Eckart. 'I am good.' Goodness is the means by which men and women can overcome the illusion of being completely independent existents and can raise themselves to a level of being upon which it becomes possible, by recollection and meditation, to realize the fact of their one-ness with ultimate reality, to know and in some measure actually associate themselves with it. The ultimate reality is 'the peace of God which passeth all understanding', goodness is the way by which it can be approached.

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[1] Quoted from '*Ends And Means*, (Chatto and Windus).

'Systematic training in recollection and meditation makes possible the mystical experience, which is a direct intuition of ultimate reality. At all times and in every part of the world, mystics of the first order have always agreed that this ultimate reality, apprehended in the process of meditation, is essentially impersonal. This direct intuition of an impersonal spiritual reality, underlying all beings, is in accord with the findings of the majority of the world's philosophers.

'The modern conception of man's intellectual relationship to the universe was antiticipated by the Buddhist doctrine that desire is the source of illusion. To the extent that it has overcome desire, a man is free from illusion. This is true not only of the man of science, but also of the artist and the philosopher. Only the disinterested man can transcend common sense and pass beyond the boundaries of animal or average-sensual human life. The mystic exhibits disinterestedness in the highest degree possible to human beings and is therefore able to transcend ordinary limitations more completely than the man of science, the artist or the philosopher. That which he discovers beyond the frontiers of the average sensual man's universe is a spiritual reality underlying and uniting all apparently separate existents——a reality with which he can merge himself and from which he can draw moral and even physical powers which, by ordinary standards, can only be described as supernormal.

......'Again, to the ordinary man, Spinoza's statement that 'Blessedness is not the reward of virtue, but is virtue itself' seems simply untrue. Being virtuous is, for him, a most tedious and distressing process. But it is clear that to some one who has trained himself in goodness, virtue really is blessedness, while the life of the ordinary man, with its petty vices and its long spells of animal thoughtlessness and insentience, seems a real torture. In view of the fact that knowing is conditioned by being and that being can be profoundly modified by training, we are justified in ignoring most of the arguments by which non-mystics have sought to discredit the experience of mystics. The being of a colour-blind man is such that he is not competent to pass judgment on a painting........Similarly, the being of a non-mystical person is such that he cannot understand the nature of the mystic's intuitions...... .....This training is one which he will certainly find extremely tedious ; for it involves, first, the leading of a life of constant awareness and unremitting moral effort, second, steady practice in the technique of meditation, which is probably about as difficult as the technique of violin-playing. But, however, tedious, the training can be undertaken by any one who wishes to do so."

It is, however, true of all religions that their influence begins to decline when the living voice of the Founder of the faith is hushed for ever and his message becomes subject to divergent interpretations at the hands of posterity. Most religions have developed fissions. Buddhism divided religiosly into Hinayana and Mahayana ; Jainism into Svetambara and Digambara ; Christianity into Catholics and Protestants ; Islam into Shia and Sunni ; and Brahmanism into Vaishnavism, Saivism, Saktism, etc, It is said in the U. S. A. there are to-day more than 250 established religious sects or denominations. Again and again, the Vedanta teaches, the Masters are sent to this world to teach the Law, and they present the Truth in the from best suited to the requirement of the people. As Lord Krishna says in the **'Gita'**:

"To guard the good and slay the wicked man,
And re-establish on firm base My Law,
I manifest My-Self age after age.
When law and righteousness decline and fade,
And vicious Sin uplifts a fearless head,
Then I incarnate to redress the world,
Whene'er the evil ones oppress the good,
I will take birth, and slay them without fail."

Similarly, the **Mahabharata (Anu-Gita, ch. 54) says :**

"Many, the types of wombs through which I pass,
Moving for ever through the Universe,
To guard from harm or re-establish Dharma.
Time ond again I strengthen Dharma's Bridge

Whene'er Forces of Darkness weaken it.
For helping on of all, e'en animals,
Who also are my progeny and My-Self,
I take on form of even bird and beast."

To the same effect Lord Buddha says :

"In due time another Buddha will arise. He will be known as Maitreya (which means 'he whose nature is kindness') ....After the death of each Buddha, his religion flourishes for a time, then decays. and is at last completely forgotten, until a new Buddha appears, who again preaches the lost truth of Dharma."

So also Lord Jesus says in the Bible :

"*I will come again und receive you upto myself, that where I am, ye may be also.*"

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So also Lord Jesus says in the Bible :

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PART IV. RATIONAL APPROACH TO GOD.

"One seated in the seat of Superconscience, a massed Intelligence, blissful and the enjoyer of Bliss… …. This is the Omnipotent, this is the Omniscient, this is the inner control, this is the source of all."

(*Mandukya Up. 5-6*)

न तत्र सूर्यों भाति न चन्द्र तारंक नेमा विद्युतो भान्ति कुटोऽयग्नि: ।
तमेव भान्त मनुभाति संवं तस्य भासा सर्वमिद विभाति ।।१५।।

"Nor there does the sun shine, nor the moon and the stars ; nor do these lightenings shine. Whence then is this *Agni* (fire) ? Him alone, as He shines, does everything (else) shine after. By His lustre, do all these shine distinctly."

(*Katha Up. II. ii.* 15)

एको वशी सर्वं भूतान्तरात्मा एकं रूपं वहुधा य: करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ।।१२।।

"The one contoller, the inner Self of all, who makes his one form manifold ; the wise who perceive Him as existing in themselves——for them there is external happiness ; not for others."

(*Katha Up.* II ii. 12)

"This universe was but Existence at the beginning, the only without a second."

(**Chh. Up.** VI. ii. 1)

"He pervades the whole of nature ; everything within nature has its existence in and through Brahman."

(**Ish. Up.**, also **Bri. Up.** III. viii. 4)

"Brahman is consciousness and Bliss."

(**Bri. Up.** *III, ix, 28*)

"It is by His light of consciousness that we become aware of everything. He is said to be the ear of our ears, the mind of our minds, and so on."

(**Ke. Up.** *I. i. 2*)

A rational understanding or knowledge of God is certainly the first step toward God or Self-realization. The subject is technically called 'Gnani Yoga' or the yoga of wisdom. To know

God rationally or inferentially by a process of deduction or induction is as different from having a direct knowledge or realization of God as our knowledge of the existence of London or New York derived from others differs from that acquired by our having visited those places. A mathematician, for instance, can easily prove the existence of infinity on paper, but is still as far from realizing the infinity as any body else. Indeed, by mere intellect our finite mind can grasp but little of the infinite.

Bertrand Russel in his work **'Outline of Philosophy'** draws the following conclusions :—

'1. Science knows nothing about the real nature of the constituents of the atom. It knows only the radiations that come out of it, but **never the source itself.**

'2. Since the atom continually radiates energy, the electron at one time can never be identified with the electron at another time.

'3. The electron ceases altogether to have the properties of a "thing" as conceived by common sense ; it is merely a **region** from which energy may radiate.

"Now owing chiefly to two German physicists, Heisenburg and Schrodinger, the last vestiges of the old solid atom have melted away, matter has become as ghostly as anything in a spiritualist seance."

Sir James Jeans writes in his work **'The New Background of Science'** as the conculusion drawn from experiments based on Einstein's Theory of Relativity :—

"We find that space means nothing apart from our perception of objects, and time means nothing apart from our experience of events. Space begins to appear merely as a **fiction created by our own minds**, an illegitimate extention to Nature of a subjective concept which helps us to understand and describe the arrangement of objects as seen by us, while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us."

As the poet has sung :—

ज़मी चल रही, आसमा चल रहा है। न जाने यह चक्कर कहाँ चल रहा ह ॥
यह किस के सहारे जहाँ चल रहा है। ज़मी चल रही आसमाँ चल रहा है॥

अजब तेरी मँज़िल अजब दास्ताँ है। न कोई है मँदिर न कोई मकाँ है ॥
चली जा रही है ज़माने की नैय्या। नज़र से न देखा किसी ने खिवैय्या ॥
समझ मे न आता है क्या है तमाशा। यह सब सिल्सिला वे निशाँ चल रहा है ॥
ज़मी चल रही आसमाँ चल रहा है। न जाने यह चक्कर कहाँ चल रहा है ॥
यह किस के सहारे जहाँ चल रहा है। ज़मी चल रही आसमाँ चल रहा है ॥
भटकते तो दैखे हैं लाखों सयाने। मगर राज़े कुदरत तेरा, कोई न जाने ॥
तो फिर किस लिये क़ारवाँ चल रहा है। यह किस के सहारे जहाँ चल रहा है ॥

"The earth and the sky are spinning;
There is no knowing
Where the rotating wheel is whirling,
And what is the primal Cause
Of this universe in motion?
The earth and the sky are spinning;
Strange is the journey, and strange its story;
Thou hast no temple, nor any rest-house.
The boat of Time goes on and on,
But no one has ever seen its pilot.
What this spectacle means is beyond comprehension.
The entire train of events is moving without any sginals.
The earth ond the sky are spinning;
There is no knowing
Where the rotating wheel is whirling,
And what is the primal Cause
Of this universe in motion?
The earth and the sky are spinning;
Whereas we see millions of clever people
Running astray,
No one really knows the secret of Thy creation.
What for then is the caravan moving?
And what is the primal Cause
Of this universe in motion?"

Dealing with the question, 'Is there a fixed point at which the universe was brought into being?' Professor Andrade, F. R. S. says :

"It is impossible to know at one instant the position and velocity of even one single particle. It is not a question of improving instruments——the thing is impossible. Science has become very modest."

Before we can actually realise God, we have to combine with our theoretical knowledge a living faith in the existence of God. Not a mere blind faith, as is often supposed, but a faith based on one's personal observation and direct experience of life, a faith that makes us see the unseen hand of God at all times——a faith that carries conviction with it, and verily moves the mountains. Unless we have such a faith, the true idea of God will remain beyond human conception. The real tragedy of life is that God comes to us many times during the day, and we are, indeed, at one with Him while in deep sleep, yet we know Him not. We have no eyes to see Him and are not accustomed to look within and deep enough below the surface to recognise His unseen Hand. Let us see how far our mental or intellectual yard-stick can help us to comprehend the 'Infinity' called God.

Unless we think it out rationally, our mind finds it impossible to conceive and comprehend the nature of an Eternal, Causeless, and Infinite Being. Our reason, however, compels us to think along the following lines :—

(1) That the creation, as we see it, cannot come out of nothing. Only nothing can come out of nothing. Hence, there must be a Fundamental Reality out of which the creation has emanated.

(2) That Fundamental Reality must be without Cause, because there can be no cause for the first Cause.

(3) That Reality must be Eternal because it could not have sprung into Being from Nothing, and therefore must always have been.

(4) That Reality must be infinite because there is nothing outside of itself to limit it.

Moreover, our modern scientific researches also go a long way to establish the existence of that Fundamental Reality, inasmuch as the scientists have found by analysis that matter resolves into electrons, which are mere vibration of energy in ether. Einstein's theory of Relativity shows that mass and energy are interchangeable according to a simple mathematical relationship, and that mass of a body increases with its velocity. Science further holds that all forms of Energy, e.g., mechanical force, heat, light, sound, magnetism and electricity are interchangeable, and from this idea comes the theory of the conservation of Energy. Medical science teaches us that there is such a thing as Life-Energy, also called nervous energy, or *Pran-Sakti*, which our physical body derives from food, water and air. So long as our nervous system is charged with that energy, we can draw upon it for moving our limbs or doing any physical or even mental work. But when our physical body gets diseased we find the battery of our nervous system discharged, and when there is no life-energy left in our nervous system we can no longer move our limbs or even do any thinking. That condition is one of lifelessness or the ebbing away of life-energy which sustains the body.

Science has further proved——especially the researches of a great Indian scientist, the late Sir J. C. Bose——that even plant-life has a nervous system which pulsates with life-energy in much the same way as that of the animal life. Even minerals and metals show signs of life as we find in the case of crystal formations. Science reports certain crystals of organic compounds, instead of being built up symmetrically, as is usual with crystals, were enantionmorphic, that is, opposed to each other, in rights, and lefts, like our hands or gloves, or shoes. These crystals are never found alone, but always form in pairs. Similarly at times we find metals going as if on strike, *e.g.*, our razor blades some times going out of temper, or machinery getting out of tune in a peculiar way when it so happens that we cannot find any possible explanation for not being able to get any work out of them as if they are on a holiday or just not in proper mood to work, and require some cajoling to get back their temper. Similarly, we may observe Life-Energy emanating through the germ-cell, as in the case of an egg. An eminent scientist, Huxley, thus describes the phenomenon :—

"Examine the recently laid egg of some common animal, such as Salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and so purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and sub-divided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body ; pinching up the head at one end, and the tail at the other, and fashioning flank and limb into due salamanderine proportions, in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than the achromatic lens would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work."

This hidden artist observed by the scientist is none else than the Life-Energy or the Universal Life-Principle, which is constantly in action, creating, preserving, and carrying on life in its functions, in atom, and molecule; in monad, in cell, in plant, in fish, in animal as well as in man, and is governed by natural laws like those of evolution to which our scientific knowledge bears witness.

Science further teaches that this principle of Universal Life or Energy operates on the instinctive plane. For instance, we find both in the case of the tiny infant and the senseless idiot, the life functions go on regularly and according to law, in spite of the absence of the thinking brains. And the life work of the plants, and the lowly forms of animal life, is carried on likewise. Brains are not needed for carrying on the wonderful work of the creation and preservation of the living forms. Science further teaches that brains are evolved according to the law of desire or necessity in accordance with certain laws of Evolution or Evolutionary process in nature.

All this leads to the inevitable conclusion that there is an ocean of Universal Life or Life-Energy in which all forms of existence from the mineral kingdom right upto man exist with varying degrees of consciousness, that this One Life infills all forms, shapes and manifestations of Life, and is the Real Life that each imagines to be his personal property, and this Universal Life is back of all Power, Energy or Force——be it physical, mechanical or mental force: that all Force that we use, consciously or unconsciously, comes from the one Great Source of Power; that not only we are centres of consciousness and expression in that One Life, but all the so-called natural phenomena and forces of nature are manifestations of that One Life. As we see the fundamental Source of all Power——the One Life——active all round us, building up and destroying forms in accordance with laws of evolution, we are forced to the conclusion that behind the Universal Life or Energy, and governing its activities, there is manifested "Something like Mind". Our advanced scientific minds testify to the fact that in all Matter and Energy there are evidences of the operation of this "Something like Mind". And if this be so, shall we not be justified in regarding Matter and Energy as mere Effects ——and to look to this "Something like Mind" as the more fundamental substance, thereby proving the metaphysical axiom, that 'All is Mind'.

Like the Universal Life we find there is also an ocean of Mind——'*Chitta*'——which we may call Universal Mind, in which our individual minds are like mechanisms for receiving and transmitting thought-waves. The phenomenon of thought-reading and of telepathy or thought-communication go to show that no one can claim a monopoly in thoughts and that all thoughts are common property notwithstanding the partition walls of our minds separating our thought-power from the rest of the world.

Thus by our knowledge of Science we arrive at the conclusion that there exist three oceans permeating one another and all the animate and inanimate things of the world : (1) of 'Akasa', ether or Universal Matter, (2) of 'Prana', Universal Life or Energy, (3) of '*Chitta*', Universal Mind. So also says Taittriya Upanishad:

"**Prana** (*vital fosce or Life Energy*) *is* **Brahman**; *for from Prana, indeed, spring all beings; they are sustained by* **Prana** *and return to* **Prana.**" (III/3)

"**Mind** *is* **Brahman**; *for from the mind, indeed, spring all beings; they are sustained by mind and merge into mind*". (III/4)

"*Knowledge is* **Brahman**; *for from knowledge, indeed, spring all beings; they are sustained by knowledge and merge into knowledge.*" (III/5)

Assuming there is such a thing as a man's soul that survives the human body, and retains its individuality in life here-after by continuing to possess its mind and memory, we are compelled to conclude that such a soul must also be of the nature of a thought-form held within a sheath of ether or Universal Matter through which passes the Universal Life Principle or Energy. In other words, its mental body must be presumed to be made of ether and possessing a centre of consciousness vibrating with Life-Energy.

Having gone so far with the aid of our Intellect and our scientific knowledge, the next question is what is it we call our ego or individuality, and what is the nature of 'I' within that personality. Every ego is a centre of consciousness with its all-important 'I' which is the very nucleus of that centre, and which transcends the mind and possesses what we call our power of will, which is the bridge or the link between the soul and its mental body, which we may call the ego. The egoes or the personalities differ one from the other, but the highest truth that Vedant philosophy teaches us is that the 'I' within each centre of consciousness is but a shadow of the same Absolute Being, the one Reality from which the entire universe has emanated or sprung up. Each soul is like one of the many bubbles on the surface of the Ocean of Life in which the same Sun is reflected. Vedanta preaches that having regard to the identity of 'I' within each ego or soul with the One Reality or the Absolute Being, each one of us may claim 'I am God', and may realize our one-ness with God. But as a matter of fact, that identity must be of the same character as that of the reflection of the sun within a bubble of water with that of the real sun, for who can say that the image of the sun that we see within the bubble or drop of water does not possess in miniature all the attributes of the real sun, and is not also linked with it by a ray of light that emanates from the sun. Even in the reflection there is a miniature sun for all purposes, and who can say that even a miniature of the Absolute Being, whom we call God, who is Infinite, Omnipresent, Omnipotent and Omniscient, will not partake of the nature and the characteristics of the Infinite. Indeed, once we assume the existence of a God of our definition, we should expect every particle of matter to be vibrant with His Infinite Power and infinite Wisdom. His laws should work with absolute precision resulting in nothing short of perfect justice. Thus by introducing and explaining the 'I' principle within each centre of consciousness, we are compelled to add a fourth realm of the State, as it were, to the three already stated, i.e., Universal Matter, Universal Energy, and Universal Mind——that of God or Absolute Being.

That Absolute Spirit or Being, called God, must necessarily possess three main attributes implied in His Name 'Sachchidananda' or 'Sat-Chit-Ananda'——His 'Sat' or 'I' being, as we have seen, the 'I' of all egoes or centres of consciousness; His 'Chit' or divine mind must be, unlike the finite minds of His creatures, something like our minds raised to the power of infinity, because if it were not so, He would not be God of our definition——an Infinite, Eternal Causeless Reality, that from which all things flow and in which all things live, move, and have their being——an Absolute, Infinite Reality possessing All-Knowledge, i.e., Omniscient, All-Power, i.e., Omnipotent, and All-Presence, i.e., Omnipresent. Nothing can exist which is not held in God's mind, for nothing can be outside the Infinite. If anything in this vast creation is not sustained in His divine mind even for a minute, it will cease to be for that minute, otherwise He would be no God of our definition, and Infinity will not be Infinity. Lastly, the divine Spirit should be full of Ananda or "All-Bliss", for being the Infinite it should lack nothing.

If we firmly grasp the central idea that the entire creation is held and sustained as a thought-form in the Super-mind of the Absolute, but for which it will cease to exist and will disappear, and that it must be an emanation of that divine substance, the Super-mind, for nothing can be outside Him, we shall have the clearest understanding of our relationship with God by means of intellect. Our ignorance or *Avidya* alone stands in the way of our God-realization. The mental creations of our finite minds, such as, for instance, the characters of Shakespeare, are but finite creations of finite minds, whereas we ourselves are the finite creations of an Infinite Mind, and have for our 'I' the Absolute Reality. While our mental creations have merely a background of our finite personalities, we have behind our personalities the Eternal Background of Reality. Shadows on a screen though both the creations may be, the distinction is that in one case if you take away the finite screen the shadows disappear, but in the second case the screen is Real and Eternal and remains for ever. Just as our thoughts are a part of our being, so we as being thought-forms held in the mind of God must be a part of His Being, hence our Reality can be second only to His own. The Infinite Mind never forgets——It holds us safe and secure——we cannot be lost ——we cannot be hurt——we can never disappear unless absorbed in the Infinite Mind Itself, and then we Still Are! Just as we could not be created from Nothing——so we cannot be converted into Nothing. The Absolute is All-powerful, but even that All-Power is not sufficient to enable It to destroy Its Absolute Being. So great and unpredictable, indeed, must be our Destiny in the fulfilment of the Cosmic Plan and Purpose, which is beyond the ken of man to know, and about which even the Vedas say, "Neti, Neti", that is, which is unknowable to us, that it is said that even at the end of the cycle of existence called the Great Brahmic Day we shall not cease to be.

However, all that is of consequence to us for the time being is how to achieve Super-Mind or Cosmic Consciousness, even a glimps of which is said to be nectar-sweet and all-bliss. Lord Krishna gave to Arjuna but a glimpse of it on the battlefield of Kurukshetra, during which time Arjuna saw the vision how the Lord of the Universe was both the slayer and the slain, and how, as the Vedic hymn says, 'Brahman is in all things, all things are in Brahm, all things are Brahman', or as some poet has said :

"Thou great eternal Infinite, the great unbounded Whole
Thy body is the universe——thy spirit is the soul.
If thou dost fill immensity ; if thou art all in all ;
If thou went here before I was, I was not here at all.
How could I live outside of thee? Dost thou fill earth and air ?
There surely is no place for me outside of everywhere.
If thou art God, and thou dost fill immensity of space,
Then I'm of God, think as you will, or else I have no place.
And if I have no place at all, or if I am not here,
'Banished' I surely connot be, for then I'd be somewhere.
Then I must be a part of God, no matter if I'm small ;
And if I'm not a part of Him, there's no such God at all."

Or, as Yeats Brown writes in '*Yoga Explained*' :—

All's then God !
The Sacrifice is Brahm, the ghee and grain
Are Brahm, the fire is Brahm, the flesh it eats is Brahm,
And unto Brahm attaineth he who in such office meditates,
on Brahm." **(The Bhagavadgita'** IV/24)

Emerson knew what he was talking about when he said, "Let a man fall into the divine circuits, and he is enlarged." Likewise we have the following lines :

If the red slayer thinks he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.
"Far and forgot to me is near ;
Shadow and sunlight are the same ;
The vanquished gods to me appear ;
And one to me are shame and fame."
"They reckon ill who leave me out ;
When me they fly, I am the wings ;

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I am the doubter and the doubt ;
And I the hymn the Brahmin sings.
"The strong gods pine for my abode,
And pine in vain, the sacred seven ;
But thou, meek lover of the good !
Find me and turn thy back on heaven."

What is that *Gnan* or True knowledge which enables a man to get salvation? Vedanta teaches, it is the knowledge of the simple truth that there is fundamental unity behind diversity, that there is single Being or entity pervading the entire creation in the same way as we cognise the existence of our self pervading throughout our body, which is made up of innumerable cells having a distinct life of their own.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि सर्वं तो मुखः ।
अनादिमत्त्वं विभुत्वैन वर्त्त से वृतो जातानि भुवनानि विश्वा ।।

"Thou art one : in man or woman, boy or maiden or a decripit old fellow moving with a crutch with faltering steps. Thou dost, under Maya, appear like one born in this world, assuming endless forms. Thou art without a beginning and dost prevade the universe. From thee all the worlds have sprung into exlstence."

(*Swetaswatara Up.*)

एकोदेवः सर्वं भूतेषु गुढ़ः सर्वं व्यापी सर्वं भूतान्तरात्मा ।
कर्मांध्यक्षः सर्वं भूताधिवासः साक्षी चेता केवलो निर्गुणश्च ।।

"He is the one God, hidden in all beings, prevading all. the inner Self of all, the perceiver of all deeds, the presider of all beings, the witness, the knower, the sole one, and devoid of qualities.

तदेजति तन्नैजति तद्दू रे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य वाह्यतः ।।५।।

"It moves and it moves not ; it is far and it is near ; it is inside of all this ; and it is outside of all this"

(*Isavasya Up*. 5)

"*He, the one, who vibrates more quickly than mind, who attains to more speed than mind can ever do, whom even the gods reach not, nor thought grasps. He moving, everything moves. In Him all exists. He is moving. He is also immovable. He is near and He is far. He is inside everything. He is outside everything, impenetrating everything. Whoever sees in every being that same*

Atman, and whoever sees everything in that Atman, he never goes far from that Atman. When all life and the whole universe are seen in this Atman, then alone man has attained the secret. There is no more delusion for him. Where is any more misery for him who sees this One-ness in this Universe ?"

"He is the One, the Creator of all, the Ruler of all, the Internal Soul of every being, He who makes His One-ness manifold. Thus sages who realize Him as the Soul of their souls, unto them belongs eternal peace ; unto none else, unto none else. He who in this world of evanescence finds Him who never changes, he who in this universe of death finds that One Life, he who in this manifold finds that One-ness, and all those who realise Him as the Soul of their souls, to them belongs eternal peace ; unto none else, unto none else. Where to find him in the external world, where to find Him in the suns, and moons and stars ? There the sun cannot illumine, not the moon, nor the stars, the flash of lightning cannot illumine the place ; what to speak of this mortal fire ? He shining, everything else shines. It is this light that they have borrowed, and He is shining through them."

"He is in all that moves ; He is in all that is pure. He fills the universe ; He is in the sacrifice; He is the guest in the house ; He is in man, in water, in animals, in truth ; He is the great One. As fire coming into this world is manifesting itself in various forms, even so, that one soul of the universe is manifesting Himself in all these forms. As air coming into this universe manifests itself in various forms, even so, the One Soul of all souls, of all beings, is manifesting Himself in all forms."

ईशावास्यम् इदं सर्वंयत् किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ॥१॥
कुर्वन्नेवेह कर्माणि जिजी विषेच्छतं समाः ।
एवं त्वयि नान्यथे तोऽस्ति न कर्म लिप्यते नरे ॥२॥

"May all this be enveloped by the Lord,
each moving thing in this moving world ;
Thus renounced, enjoy ;
covet not anybody's wealth.
Yea, performing action here,
desire to live a hundred years.
Thus for thee there is no escape from this ;
(and) action does not besmirch man."

[*Ishopanishad* (1-2) & *Yajur Veda* (XL. 1-2)]

"Whatever exists in this universe, is to be covered with the Lord."

As explained by Swami Vivekananda :

"We have to cover everything with the Lord Himself...by really seeing God in everything. Thus we have to give up the world, and when the world is given up, what remains? God. What is meant......The whole world is full of the Lord. Open your eyes and see Him. That is what Vedanta teaches......The world we have been thinking of so long, the world to which we have been clinging so long, is a false world of our own creation. Give that up; open your eyes and see that as it never existed; it was a dream, *Maya*. What existed was the Lord Himself. It is He who is in the child, in the wife, and in the husband; it is He who is in the good, and in the bad; He is in the sin, and in the sinner; He is in life, and in death.

"The cause of all miseries from which we suffer is desire. You desire something, and the desire is not fulfilled; the result is distress. If there is no desire, there is no suffering...

"We all understand that desires are wrong, but what is meant by giving up desires? How could life go on? It would be the same suicidal advice, killing the desire and the man too; the solution is this: Not that you should not have property, not that you should not have things which are necessary, and things which are even luxuries. Have all that you want and more, only know the truth and realize it. Wealth does not belong to anybody. Have no idea of proprietorship, possessorship. You are nobody, nor am I, nor any one else. All belong to the Lord, because the opening verse told us to put the Lord in everything. God is in the wealth that you enjoy. He is in the desire that rises in your mind. He is in the things you buy to satisfy your desire; He is in your beautiful attire, in your beautiful ornaments. This is the line of thought. All will be metamorphosed as soon as you begin to see things in that light. If you put God in your every movement, in your conversation, in your form, in everything, the whole scene changes, and the world, instead of appearing as one of woe and misery, will become a heaven. "The kingdom of heaven is within you," says Jesus ; so says the Vedanta, and every great teacher.

"If we understand the giving up of the world in its old, crude sense, then it would come to this : that we must not work, that we must be idle, sitting like lumps of earth, neither thinking nor doing anything, but must become fatalists, driven about by every circumstance, ordered about by the laws of nature, drifting from place to place. That would be the result. But that is not what is meant. We must work. Ordinary mankind, driven everywhere by false desires, what do they know or work ? The men propelled by his own feelings and his own senses, what does he know about work ? He works, who is not propelled by his own desires, by any selfishness whatsoever. He works who has no ulterior motive in view. He works, who has nothing to gain from work......

"When we have given up desires, then alone shall we be able to read and enjoy the universe of God. Then everything will become deified. Nooks and corners, byways and shady places, which we thought dark and unholy, will be all deified. They will all reveal their true nature, and we shall smile at ourselves, and think that all this weeping and crying has been but child's play, and we were only standing by, watching . ...

"God is in everything, where else shall we go to find Him ? He is already in every work, in every thought, in every feeling. Thus knowing, we must work, this is the only way, there is no other. The effects of work will not bind us. We have seen how false desires are the cause of all the misery and evil we suffer, but when they are thus deified, purified, through God, they bring no evil, they bring no misery. Those who have not learnt this secret will have to live in a demoniacal world until they discover it. Many do not know what an infinite mine of bliss is in them, around them, everywhere; they have not yet discovered it. What is a demoniacal world? The Vedanta says, Ignorance.

"We are dying of thirst sitting on the banks of the mightiest river. We are dying of hunger near heaps of food. Here is the blissful universe, yet we do not find it. We are in it all the time, and we are always mistaking it. Religions propose to find this out for us. The longing for this Blissful

Universe is in all hearts. It has been the search of all nations, it is the one goal of religion, and the ideal is expressed in various languages in different religions......

"They grope in darkness who worship this ignorant world, the world that is produced out of ignorance . .. But he who knows the secret of nature, seeing that which is beyond nature through the help of nature, he crosseth death, and through the help of That which is beyond nature, he enjoys Eternal Bliss.

"Men of childish intellect, ignorant persons, run after desires, which are external, and enter the trap of far-reaching death, but the wise, understanding immortality, never seek for the Eternal in this life of finite things.

"This world is nothing. It is at best only a hideous caricature, a shadow of the Reality. We must go to the Reality. Renunciation will take us to it. Renunciation is the very basis of our true life ; every moment of goodness and real life that we enjoy, is when we do not think of ourselves. This little separate self must die. Then we shall find that we are in the Real, and that Reality is God, and He is our own true nature, and He is always in us and with us. Let us live in Him and stand in Him. It is the only joyful state of existence. Life on the plane of the Spirit is the only life, and let us all try to attain to this realization.

"The question is, that if all this be true, that that Pure One, the Self, the Infinite, has entered all this, how is it that He suffers, how is it that He becomes miserable, impure ? He does not, says the Upanishad.

"As the sun is the cause of the eye-sight of every being, yet it is not made defective by the defect in any eye, even so the Self of all is not affected by the miseries of the body, or by any misery that is around you."

"I may have some disease, and see everything yellow, but the sun is not affected by it.

"Infinite pleasure is not to be got through the senses, or, in other words, the senses are too limited, and the body is too limited to express the Infinite. To manifest the Infinite through the finite is impossible, and, sooner or later, man learns to give up the attempt to express the Infinite through the finite. This giving up, this renunciation of the attempt, is the background of ethics. Renunciation is the very basis upon which ethics stands. There never was an ethical code preached which had not renunciation for its basis.

.... "Why is that every one says; "Do good to others"? Where is the explanation? Why is it that all great men have preached the brotherhood of mankind, and greater men the brotherhood of all lives? Because whether they were conscious of it or not, behind all that, through all their irrational and personal superstitions, was peering forth the eternal light of the Self denying all manifoldness, and asserting that whole universe is but one.

'Again, the last word gave us one universe, which through the senses we see as matter, through the intellect as souls, and through the Spirit as God. To the man who throws upon himself veils, this very universe will change and become a hideous place; to another man, who wants enjoyments, this very universe will change its appearance and become a heaven; and to the perfect man, the whole thing will vanish and become his own Self.........

"When all the desires of the heart will be vanquished, then this very mortal will become immortal;" then the very man will become God......

'Know then there is no darkness around us. Take the hands away and there is the the light which was from the beginning. Darkness never existed, weakness never existed. We who are fools cry that we are weak; we who are fools say we are impure......Everything is ours already, infinite purity, freedom, love and power......Let the whole world be full of that one ideal, 'I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever glorious soul......

'If matter is powerful, thought is omnipotent. Bring this thought to bear upon your life, fill yourselves with the thought of your almightiness, your majesty, and your glory. ......'The whole universe is one person; let go the little things. Give up the small for the Infinite, give up small enjyments for infinite bliss. It is all yours, for the Impersonal includes the personal. So God is Personal and Impersonal at the sama time. And Man, the Infinite, Impersonal Man, is manifesting Himself as person. We the infinite have limited ourselves, as it were, into small parts. The

Vedanta says that Infinity is our true nature ; it will never vanish, it will abide for ever. But we are limiting ourselves by our *Karma*, which like a chain round our necks has dragged us into this limitation. Break that chain and be free. Trample law under your feet. There is no law in human nature, there is no destiny, no fate. How can there be law in infinity ? Freedom is the watch-word. Freedom is its nature, its birth-right. Be free, and then have any number of personalities you like. Then we will play like the actor who comes upon the stage and plays the part of a beggar. Contrast him with the actual beggar walking in the streets. The scene is perhaps the same in both cases, the words are perhaps the same, but yet what a difference ! The one enjoys his beggary while the other is suffering misery from it. And what makes this difference ? The one is free and the other is bound...

'So long as he have no knowledge of our real nature, we are beggars, jostled about by every force in nature, and made slaves of everything in nature ; we cry all over the world for help, but help never comes to us ; we cry to imaginary beings, and yet it never comes. But still we hope help will come and thus in weeping, waiting and hoping, our life is passed and the same play goes on and on......When knowledge comes, the whole vision is changed. Instead of eternal prison, this world becomes a play-ground ; instead of a land of competition it is a land of bliss, where there is perpetual spring, flowers bloom and butterflies flit about. This very world becomes heaven, which formerly was hell.

'We shall see then that this so-called law, or fate, or destiny, occupied only an infinitesimal part of our nature. It was only one side, but on the other side there was freedom all the time ; we did not know this, and that is why we have been trying to save ourselves from evil by hiding our faces in the ground like the haunted hare.....When you see man as God, everything, even the tiger, will be welcome.....

'Darkness is less light ; evil is less good ; impurity is less purity. It must always be borne in mind that we should see others with eyes of love, with sympathy, knowing that they are going along the same path that we have trod.........If you are really true, how do you see the untrue ? For what is within is without. We cannot see impurity without having it inside ourselves....

'Perfection is not to be attained, it is already within us. Immortality and bliss are not be acquired, we possess them already ; they have been ours all the time.

'The one theme of Vedant philosophy is the search after unity. The Hindu mind does not care for the particular ; it is always after the general, nay the universal. "What is that, by knowing which everything else is to be known?" That is the one theme. "As through the knowledge of one lump of clay all that is of clay is known, so, what is that, by knowing which, this whole universe is known ? That is the one search......

'If the universe is the effect and God the cause, it must be God Himself——it cannot be anything but that.

'The world "creation" has no equivalent in Sanskrit...... What we mean by creation is projection of that which already existed. Now, the whole universe.........is God Himself. He is the material of the universe. We read in the Vedas, "As the *urnabhi* (spider) spins the thread out of its own body.........even so the whole universe has come out of that Being.

"As the silk-spider sends forth and withdraws (its thread), as herbs grow on the earth, as the hair (grows) on the head and on the body of a living person, so from the immutable arises here the universe."

......"God is the soul of souls .....Bodies come and go, but the soul does not change,......the change in the universe does not affect God.

"Know the truth and be free in a moment." All the darkness will then vanish. When man has seen himself as one with the Infinite Being of the universe, when all separateness has ceased, when all men and women, all gods and angels, all animals and plants, and the whole universe have melted into that One-ness, then all fear disappears. Can I hurt myself? Can I kill myself? Can I injure myself ? Whom to fear ? Can you fear yourself ? Then will all sorrow disappear ? What can cause me sorrow ? I am the one Existence of the universe. Then all jealousies will disappear ; of whom to be jealous ? Of myself ? Then all bad feelings disappear. Against whom can I have bad feeling ? Against myself ? There is none in the universe but me. And this is the way, says the Vedantist, to knowledge. Kill out this differentiation, kill out this superstition that there are many. "He who in this world of many sees that One ; he who in this mass of insentiency sees that One Sentient Being ; he who in this world of shadows catches that Reality, unto him belongs eternal peace, unto none else, unto none else."

'Look at the waves in the sea. Not one wave is really different from the sea, but what makes the waves apparently different ? Name and form ; the form of the wave, and the name which we give to it, "wave". That is what makes it different from the sea. When name and form go, it is the same sea. Who can make any difference between the wave and the sea ? So the whole universe is that One unit Existence ; name and form have created all the various differences. As when the sun shines upon millions of globules of water, upon each particle is seen a most perfect representation of the sun, so the One Soul, the one Self, the One Existence of the universe, being reflected on all these numerous globules of varying names and forms, appears to be various. But it is in reality only one. There is no "I" nor "You" ; it is all one. It is either all "I" or all "you". This idea of duality, of two, is entirely false, and the whole universe, as we ordinarily know it, is the result of false knowledge......

"This name and form is the outcome of what is called Maya. It is this Maya that is making individuals, making one appear different from another. Yet it has no existence. Maya cannot be said to exist. Form cannot be said to exist, because it depends upon the existence of another thing. It cannot be said not to exist, seeing that it makes all this difference......

'This Maya or ignorance,——or name and form, or as it has been called in Europe, "time, space and causality"——is, out of this One Infinite Existence, showing us the manifoldness of the universe ; in substance this Universe is One. So long as any one thinks that there are two ultimate realities, he is mistaken. When he has come to know that there is but One, he is right.

'Who goes and who comes ? Where are you not ? Where is the heaven that you are not in already ? Omnipresent is the

Self of man. Where is it to go ? Where is it not to go ? It is everywhere. So all this childish dream, and puerile illusion of birth and death, of heavens and higher heavens and lower worlds, all vanish immediately for the perfect ; for the nearly perfect it vanishes after showing them the several scenes upto *Brahmloka*. It contiues for the ignorant......

'Just as we under delusion think that the sun is moving, and not the earth, in exactly the same way we think that we are dying and not nature. These are all, therefore, hallucinations ; just as it is a hullucination when we think that the fields are moving and not the railway train, exactly in the same manner is the halluncination of birth and death. When men are in a certain frame of mind, they see this very existence as the earth, as the sun, the moon, stars ; and all those who are in the state of mind see the some things. Between you and me there may be millions of beings on different planes of existence. They will never see us, nor we them ; we only see those who are in the same state of mind and on the same plane with us. Those musical instruments respond which have the same attunement of vibration, as it were ; if the state of vibration, which they call "man-vibration" should be changed, no longer would men be seen here ; the whole "man-universe" would vanish, and instead of that, other scenery would come before us, perhaps gods and the god-universe, or perhaps, for the wicked man, devils and the diabolic world ; but all would be only different views of the one universe......

'The great mistake that man always makes is to think that this life alone is true ; they understand it well enough when other things are called mythologies, but are never willing to admit the same of their own position. The whole thing, as it appears, is mere mythology, and the greatest of all lies is that we are bodies which we never were, nor ever can be. It is the greatest of all lies that we are men ; we are the God of the universe. In worshipping God we have been always worshipping our hidden Self. The worst lie that you ever tell your-self is, that you were born a sinner or a wicked man. He alone is a sinner who sees a sinner in another man. Suppose there is a babay here, and you place a bag of gold on the table. Suppose a robber comes and takes the gold away. To the baby it is all the same ; because there is no robber inside, there is no robber outside. To sinners and vile men, there is vileness outside, but not to good men. So the wicked see this universe as a hell, and the partially good see it as heaven, while the perfect beings realise it as God Himself. Then alone the veil falls from the eyes, and the man, purified and cleansed, finds his own vision changed. The bad dreams that have been torturing him for millions of years, all vanish, and he who was thinking of himself either as a man, or a god, or a demon, he who was thinking of himself as living in low places, in high places, on earth, in heaven, and so on, finds that he is really omnipresent, that all time is in him, and that he is not in time ; that all the heavens are in him, that he is not in any heaven ; and that all the gods that man ever worshipped are in him, and that he is not in any one of those gods. He was the manufacturer of gods and demons, of men and plants and animals and stones, and the real nature of man now stands unfolded to him as being higher than heaven, more perfect than this universe of ours, more infinite than infinite time, more omnipresent than the omnipresent ether. Thus alone man becomes fearless, and becomes free. Then all delusions cease, all fears come to an end for ever. Birth goes away and with it death ; pains fly, and with them fly away pleasures ; earths vanish, and with them vanish heavens ; bodies vanish, and with them vanishes the mind also. For that man disappears the whole universe, as it were......

'The sky never changes ; it is the clouds that change. It is a mistake to think, that the sky is changed. It is a mistake to think that we are impure, that we are limited, that we are separate. The real man is the One unit Existence......

"It is the real nature of man, the Soul, the Purusha, which is beyond all law of causation. Its freedom is percolating through layers of matter in various forms, intelligence, mind, etc. It is its light which is shining through all. Intelligence has no light of its own. Each organ has a particular centre in the brain ; it is not that all the organs have one centre; each organ is separate. Why do all perceptions harmonise? Where do they get their unity? If it were in the brain, it would be necessary for all the organs, the eyes, the nose, the ears, etc., to have one centre only, while we know for certain that there are different centres for each. But a man can see and hear at the same time, so unity must be there at the back of intelligence. Intelligence is connected with the brain, but behind intelligence even stands the *Purusha*, the unit, where all different sensations and perceptions join and become one. The soul itself is the centre where all different perceptions join and become one. The Soul itself is the centre where all the different perceptions converge and become unified.

"Ignorance is the cause of this conjunction between soul and nature. Through ignorance we have joined ourselves with a particular body, and thus opened ourselves to misery. We see every day that the cause of our pain or pleasure is always our joining ourselves with the body.

"If I were perfectly certain that I am not this body, I should take no notice of heat and cold or anything of the kind. The idea of body is a simple superstition. It is superstition that makes us happy or unhappy. It is superstition caused by ignorance that makes us feel heat and cold, pain and pleasure. It is our business to rise above the superstition, and the Yogi shows us how we can do this. It has been demonstrated that under certain mental conditions, a man may be burned, yet he will feel no pain. The difficulty is that this sudden upheaval of the mind comes like a whirlwind one minute, and goes away the next. If, however, we gain it through Yoga, we shall permanently attain to the separation of the Self from the body."

The same idea is succinctly expressed in one of the aphorisms in Patanjali's Yoga Sutras, which runs thus :

तस्य हेतुरविद्या ॥२४॥

That is, "Ignorance is its cause——the cause of joining our soul, which is All-knowledge, All-Bliss and All-Love, to the imperfections of our body and mind, and through that body and mind to an experience of the external world.

Commenting on that aphorism, Swami Vivekanada writes :

"According to Yoga philosophy it is through ignorance that the soul has been joined with nature. The aim is to get rid of nature's control over us. That is the goal of all religions. Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this by work (i.e., Karma Yoga), or worship (i.e., Bhakti Yoga), or psychic control (i.e., Raj Yoga), or philosophy (i.e., Gnani Yoga), by one or more, or all of these——and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. The Yogi tries to reach this goal through psychic control. Until we can free ourselves from nature we are slaves ; as she dictates, so we must go. The Yogi claims that he who controls mind controls matter also. The internal nature is much higher than the external, and much more difficult to grapple with, much more difficult to control; therefore he who has conquered the internal nature controls the whole universe; it becomes his servant. Raja-Yoga propounds the methods of gaining this control. Forces higher than we know in physical nature will have to be subdued. This body is just the external crust of the mind. They are not two different things ; they are just as the oyster and its shell. They are but two aspects of one thing : the internal substance of the oyster takes up water from outside, and manufactures the shell. In the same way the internal fine forces which are called mind take up gross matter from outside, and from that manufacture this external shell, the body. If, then, we have control of the internal, it is very easy to have control of the external. Then again, these forces are not different. It is not that some forces are physical, and some mental ; the pyhsical forces are but the gross manifestation of the fine forces, just as the physical world is but the gross manifestation of the fine world.

"When through constant practice we begin to discriminate (i.e., acquire विवेक), ignorance will vanish, and the Purusha will begin to shine in its real nature, omniscient, omnipotent, omnipresent. *This knowledge comes, as it were, in seven grades.* The first to appear will be that we have known what is to be known. The mind will cease to be dis-satisfied. We shall feel quite sure that we have found the truth. The second grade will be the absence of all pains. It will be impossible for anything in the universe, external or internal, to give us pain. The third will be the attainment of full knowledge. Omniscience will be ours. The fourth will be the attainment of the end of all duty through discrimination. Next will come what is called freedom from the *Chitta*. We shall realize that all difficulties and struggles, all vascillations of the mind, have fallen down, just as a stone rolls from the mountain top into the valley and never comes up again. The next will be that the *Chitta* itself will realise that it melts away into its causes, whenever we so desire. Lastly we shall find that we are established in our Self, that we have been alone throughout this universe, neither body nor mind was ever related, much less joined, to us. They were working their own way, and we, through ignorance, joined ourselves to them. But we have been alone, omnipotent, omnipresent, ever blessed ; our own self was so pure and perfect that we required none else. We required none else to make us happy, for we are happiness itself. We shall find that this knowledge does not depend on anything else ; throughout this universe there can be nothing that will not become effulgent before our knowledge. This will be the last state, and the Yogi will become peaceful and calm, never to feel any more pain, never to be again deluded, never to be touched by misery. He will know he is ever blessed, ever perfect, almighty."

Such a knowledge which brings with it both power and bliss, comes from beyond the realms of our intellect—— through inspiration, or what we call mysticism or 'Yoga' which means "union with God."

Says Lord Krishna in "*The Bhagavad Gita*" :—

"*The those who have destroyed this ignorance by the knowledge of Self, this knowledge like the Sun shows forth the Supreme.* (*V/16*).

"*Those, whose mind is in Him, whose very self is He, who is devoted to Him, whose goal is He, depart, never to return, their sins having been destroyed by knowledge.*" (*V/17*)

"*The truly wise men look on a Brahmin, endowed with learning and humility, and on a cow, an elephant, a dog and a* **Chandala**, *as all alike.*" (*V/18*)

"*Even here the material world is conquered by those whose minds rest on equability. As* **Brahmana** *is faultless and equable, therefore they rest in* **Brahma.**" (*XVI/19*)

"*The man, who rests in* **Brahma**, *whose mind is steady. and who is not deluded, does not exult on obtaining anything agreeable or does not grieve for getting anything disagreeable.*" (*VI/20*)

"*One whose self is not attached to external objects, obtains the happiness that is in one's self ; and he, having his self united with* **Brahma** *obtains the happiness which is imperishable.*" (*VI/21*)

"*That Yogi, whose happiness is within himself, whose recreations are within himself, and whose light comes from within himself, becoming one with* **Brahma**, *obtains* **Brahma Nirvana** (*Self-extinction in God*)." (*VI/24*)

According to the highest authority on practical Vedanta, the following three simple rules are the very essence of True Religion, and, if followed, will surely lead to God-realization :—

(i) Give up all desires, even the desire for salvation or liberation from the round of birth and death.

(ii) See God in everything and everybody.

(iii) Keep yourself supremely contented and happy, and manifest your Real nature : the Effulgent, the Resplendent, the Ever-free, and call it up in any one you see. For instance, Swami Ram Tirtha says :

"*Maya Shakti*" or power has not any existence of its own. It may be manifested, it may not be manifested. It cannot exist apart. This Maya Shakti in the case of the individual, is revealed as what may be called Consciousness' motion, or activity, *manas* (mind). *Manas* in motion, and the phenomenal world being the obverse and reverse of one and the same thing; *manas* at rest is identical with consciousness—Absolute Brahma. *Manas*, purged of its dross (desires, attachments) loses its fickleness and tends to become steady. Perfect steadiness being attained *manas* is one with Brahm. By this *sakshatkar*, Maya is overcome and the world is converted into a Garden of Eden, the Lost Paradise is immediately regained. Beauty breaks in every-where. The sense of separateness being killed out, all cares and anxieties are merged in the supremely sublime Existence, Consciousness and Bliss for ever and ever. .... "Perch the nightingale on the top of a pine tree and delicious songs naturally flow from it. Let your mind be seated *at home* and sweetest melodies spring from it naturally, without effort. Your Godhead is not a thing to be accomplished. Realization is not a thing to be achieved, you have not to do anything to gain God-vision; you have simply to undo what you have already done in the way of forming dark cocoons of desires around you. Fear not, you are free. Even your seeming bondage is imposed by your freedom. To you no harm can accrue unless you invite it. No sword can cut unless you think that it cuts. No need of loving your shackles and chains as ornaments. Shake off your vain fancies, burn up your crookedness, and what power is there under the sun which will not be only too thankful to get the privilege of unloosing your shoes ? Assert your Godhood, fling into utter oblivion the little Self, as if it had never existed. When the little bubble bursts it finds itself the whole ocean. You are the Whole, the Infinite, the All. Shine in your pristine glory. For you, O perfect one there is no duty, no action, nothing to be done, all nature waits on you with bated breath. The world thanks her stars to have the good fortune of paying you homage, adoring you. Please, would you mind the powers of nature kneeling and bowing before you !

'O happy, happy, happy Ram !
Serene and peaceful, tranquil, calm,
My joy can nothing, nothing mar,
My course can nothing, nothing bar,
My livery wears gods, men and birds,
My bliss supreme transcendeth words.'

'My cup is the Hemisphere of Heavens. And the sparkling light my wine.'

'Think it not that it is your duty to get clothes, or to win the love of any body or to make any body happy or to achieve this worldly aim or that. Discard all these aims and objects, make it your profession, your business, your trade, occupation, vocation, the aim and object of life to keep your own self always peaceful and happy, independent of all surrounding circumstances, irrespective of gain and loss. Your highest duty in the world laid upon your shoulders by God (your religious duty) is to keep yourself joyful. Your social duty, the demand of neighbours, is to keep yourself well pleased, peaceful; the duty having the greatest claim on you from domestic relations is to keep yourself cheerful; and your duty to yourself demands of you again to keep yourself happy in all states. Be true to yourself and never mind anything else in the world. All other things are bound to bow down to you, yet what does it matter to you whether they bow down or not, you are happy by yourself. To be dejected, gloomy, is a religious, social, political and domestic crime, and this is the only crime you can commit; this is the only crime which is at the root of all other crimes, faults and sins. Be full of serenity and dispassionate tranquility, and you will find that all your surroundings and environments will, of course and of force, adjust themselves aright. It is not your duty to worry or hurry about business. Your only occupation or duty is to keep yourself self-contained, self-poised and self-pleased. No duty upon us, no burden upon our shoulders. You have no responsibility to any bcdy but to yourself. You are a heinous criminal to yourself if you violate this most sacred law of Cheerfulness, and Peace. Let other people when they get up in the morning, think that they have duties before them, such as, to rub and scrub the rooms, to go to the office, or washing and cooking, or reading and writing, or this and that; but when you get up early in the morning, address to yourself always in supreme happiness. The only duty you have to do is this. This does not mean that you have to shirk other work or neglect other household employments. These things you may feel as secondary matters of play, and these things you will have to do because your spiritual health will demand of you to be doing something. But while doing anything remember the so-called material work in hand is quite immaterial. The really bounden duty for you is to keep yourself self-pleased........ Have joy of God in you—right now, and the joy of success must gravitate toward you. That is the Law.

'O wonder of wonders ! Such enormous, infinite, such ineffable glory ! That is your real Self, and it is ignored by the people.

'That Sun, that Infiuite Sun is hidden by a small curtain so close to the eyes that the whole world is shut out. Such a glorious, majestic reality is shut out by such a little, insignificant ignorance. O, throw aside such enfeebling, such weakening ignorance; away with it. Realize "I am the Lord of lords, the Light of lights, the Ineffable, the Indestructible." That you are, that you are, O how plain, how clear does everything become when you feel that Reality !

'Rama tells you nothing from history, from the lives of great men. What Rama tells you is from his own personal experience and it is what you can also realize for yourselves.

'Rama tells you that when we realize the Truth and feel the Reality, the world is converted into a veritable heaven for us. There are no foes, no fears, troubles, no anxieties, no pain. Verily, verily, it is so.

'When we are at a great elevation, the small differences in the level of objects down below disappear. Down below, this house appears very high, and over there that house appears very low, and this street appears very high and another street appears very low, but when we ascend the high hill and look at these same objects, we do not mark the difference. Similarly, when you rise to those heights of spiritual glory, and when you feel the true Atman, when you realize the Truth within, then to you small differences of friend or foe, of malefactor or benefactor, all disappear. It is the perception of these small differences which causes us uneasiness, which produces certain unpleasant effects. Rise above this, so that the reality become real, and all defferences disappear; that is what Vedanta calls—*Ekatwam* (sense of One-ness). God is the Reality; the world of phenomenon is illusion.

'When the body, the form, or outside, illusory shape becomes so prominent that the God within is forgotten then you become worsted. You are annihilated, so to speak, in this world whenever you try to kill out the Divinity within you. This killing of God, of the Divinity is ignorance, and this ignorance is the cause of suffering in this world. This truth will remain a dream only if people do not practise it. It is a fact; realize it and you make yourself happy; feel it, live it and you will see that you live in a world of miracles, you will see that all the powers serve you; feel it, and all the suns, stars and moons obey your commands. This you will find by persistent experiments.

'Happy the man who can ever feel his one-ness with all, who can ever feel his true Divinity.

'Rama sees from personal experience every day that when he sees the Divinity in the man or person who appears, when he treats the body of the man as God, or in other words, when he sees not the personality but sees the Reality in the person, then he does not suffer; but when he sees only the body, sees only the personality of the person, then does Rama suffer. But from all these past shootcomings and past successes, Rama has by this time become wise to this degree that never, never, even in a dream is left any possibility of looking on any body else but God. Rama sees that by taking you to be the true Self, by feeling you to be my own Self, by feeling all these bodies to be mine, by feeling all these bodies to be the same as mine, they are bound to feel the same way.

'When you rise to that height of Divine love, when you rise to such a degree that in your father, in your mother, in every body you see nothing but God, when you see in the wife no wife, but the beloved One, God, then indeed you do become God, then, indeed are you in the presence of God....

'You will have to come to this stage, but trudge not along in the mud ; take the elevated railway, take electric cars, nay, take wings, and don't waste time on the roadside....

'You will see that it is the plan of Nature that you should reach that goal....When a person is in a calm, placid, happy mood, by living in that placid, tranquil mood for some time, he finds that some good news, good change, or something good comes along ; it always comes without exception.

'Live in that state of harmony, in that state of calm and tranquility ; and you will see that some friend will come, or some object of love will come, or something flattering comes to you. If ordinary people become elated over this success or attach too much importance to this beloved thing, that appears to them, if you begin to lay that material form to your heart, if you clasp it and stick to it, and love it so dearly, you will see that without fail, something indescribable comes and takes it away or makes another change. That cannot be avoided, it is the Law.

'If books have not written upon it, it is nevertheless the law. Thus when you cling to that something, when you hold it so dear, and something takes place which takes it away, and you are sad and worsted, then two kinds of phenomena take palce. Some people on becoming worsted, begin to find fault with circumstances, to struggle and criticize circumstances. Such people are visited by still harder difficulties and exclaim, "O misfortanes never come single." People who after one misfortune do not regain their equilibrium but go on fault-finding and criticizing, and go on struggling like frail reeds—— for these misfortunes do not come single,——but after suffering for sometime, they are in a state of mind to which is again added the power unseen. Then comes a state of harmony, a state of resignation, a state of leaving those desires, a state of geniality, a state of universal peace, and then again the clouds disperse and fairer circumstances come. Again they are misled, and keep depending upon outside manifestations only, and again are led into difficulties, and after a while they come to religion. It is said that misfortunes lead to religion.

'Thus in your every day life there is day and night. Every day of suffering is followed by a night of pleasure, and every night of pleasure is followed by a day of suffering. So long as you keep clinging to forms, this rise and fall will continue, it will go on one succeeding the other. Now what is the object of this inner rise and fall ? The object of this inner rise and fall is to make you realize the Sun within......

'Misfortune, anxiety and trouble are to make you realize the Heaven within. It is to make you feel that you should realize the Sun of suns, the Light of lights within, and when you realized that, you are above all worldly pain and suffering, above fluctuation. You then go beyond and above all of them......

'All pleasures tell you that you must feel harmonious. They tell you that you must be in unison with the All, with the whole of Nature. Pains teach you the negative side and tell you that you must not cling to worldly things or feel them to be real. Pains teach you that you must not kill the God in all, you must not cling to forms and shapes and forget God. All pleasures teach Vedanta, and all pains teach Vedanta......The world is unhappy because it does not realize the truth. Realize the truth and you become happy.

......'Earthen pots are worked from the clay by the feet. The clay is moulded by the feet in a deep basin, and a double process is employed. From the inside is kept some kind of support and from the outside strokes are applied by which this clay is moulded.

'Similarly, this outside beating is making you advance, meking God of you. It is a double process, keep the support within. By pleasures and pains, character is being formed. Pains which resemble the hard strokes, as well as pleasures which resemble the support from behind, have for their object the bringing out of the Divinity in you, bringing out the God in you, evolving your divine nature. It is the Law of Nature that at the bayonet's point, you must rise to your Godhead; and if you don't do that, well, slap after slap, knock after knock, will be your lot. If you want to avoid or escape slaps and knocks, then do please realize the Atman, the true Self. That is the goal.

'There is a Law that anybody in this world who will attach himself to any personality or worldly object, shall have to suffer; either that friend or object will be taken from him, or one of them will die, or there will be a rupture between them. This is an inevitable Law...Whenever a man attaches himself to any worldly objects, whenever a person begins to love an object for its own sake, whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You cannot find happiness by attaching yourselves to worldly objects. That is the Law. All your worldly attachments will end in the breaking of the heart; nothing else. Trust not in the mighty dollar, trust in God. Trust not in this or that object, trust in God, trust in your Atma or Self. All worldly attachments bring misery in their train, because all worldly attachment is idolatry......All the objects in this world are simply pictures, emblems of God. Husbands and wives fall a prey to the pictures ; they fall a prey to idolatry and become slaves of the image......Do not forget the original of the idol......Only when we love the original more, more than his picture, then alone can we keep the pictures with us, otherwise never. That is the Law. This is renunciation.

'This is the way that in every house Renunciation ought to be practised......Let every wife and every husband try to see the God in each other. See the God within ; worship the God within.

'Everything should become Divine to you. Instead of the wife being a wide gaping door to hell, she should be, as it were, the mirror through which the husband should see God.

'Rama tells you that the line along which evolution courses, and all this nature works, is that each and all should, step by step, by slow degrees, come up nearer and nearer to the realization of the Divinity within them. That is the course, that is the line along which all the phenomena in this world move. Everybody should realize the God within him; everybody should become the perfect Atma, the perfect Divinity by realizing the Divinity within. All this struggle for existence is due to people not realizing this......

'Let your heart be with God, let your heart be upon the Divinity within you : that is the way. Behave in this way yourself and make your wife and children behave in the same way. You will be free of them, they will be free of you. No dependence ; independence, freedom !

'Let your work be impersonal. Let your work be free from the taint of selfish egotism ; let your work be just like the work of the stars and the sun ; let your work be like that of the moon. Then alone can your work be successful...... Give up the mistaken idea that unless you get yourself entangled in a matter, you will never prosper. You are wrong in believing that way.

'The law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion......at work, and the internal Self always at rest. That is law. Be free. Let things lie as truly but as softly as the landscape lies on the eyes. The landscape lies on the eyes truly, fully, wholly, but how softly. It does not burden the eyes......

'I know of a Swami whose body was suffering from a severe wound, worms were eating up the skin, no ointment to kill the worms would he use, or when the satiated worms fell dawn from the puss of the sore he would pick them up and laughingly, smilingly help them on to the sore part. This little body belongs to every insect in the world and the wide world belongs to me. The universe is my body, air and earth are my dress and shoes.

'Swami means a continuous giver. Keep to truth and let everything else go. A Sanyasin, the only alms taken by whom are given away to the more needy, when he has nothing more to give, very cheerfully does he give away his body to flies, worms and reptiles and, as the Self of all, he enjoys in the capacity of receiver as well. He enjoys as flies and worms while partaking of the feast of flesh, he enjoys as air and heat while drying up the bones.

'I move, I turn, I come, I go.
The motion, moved and mover I.'

'This is your true Self......Realize that and be free. Realize that and you are the master of the Universe ; realize that you will find that all your business matters, all your affairs by themselves, by their own accord, turn up before you in the most desirable way. You will see that success will have to seek you, and you will not have to seek success. You will see that this Faith in the Divinity within, this realization of the God within, will make the whole universe your abject slave, will make everything in this world subordinate to you......The very moment you stop seeking pleasures from those worldly objects and become free, realize the Divinity within you,......you are free. Help others to realize it.'

In the words of Manu : "He who in his own soul perceives the supreme Soul in all beings, and acquires equanimity toward them all, attains the highest bliss." The same idea is conveyed in the following lines of Browning :

"Truth is within ourselves it takes no rise
From outward things, whatever you may believe.
There is an inmost centre in us all,
Where truth abides in fullness."

Always remember what the Lord says in *Bhagavad Gita* :—

श्रद्धावांल्लभते ज्ञानं तत्परः सयंतेन्द्रियः ।
ज्ञानं लब्ध्वापरां शान्तिमचिरेणाधिगच्छति ।।

"Only those who have imbibed faith and have acquired control over their senses can acquire True Knowledge. Having acquired they get abiding peace soon enough." (4/39)

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकाऽस्ति न परो न सुखं संशयात्मनः ।।

"Those who through their ignorance are devoid of faith and are full of doubts find no Happiness either in this world or in the next." (4/40)

येंतु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ।।
तेषामहं समुद्धर्त्ता मृत्युसंसार सागरात् ।
भवामि न चिरात्पार्थ मय्यावेशित चेतसाम् ।।

"Those who dedicate all their Karmas to Me, and with full devotion meditate over Me and repeat My Name, I redeem them soon from this moral world." (12/6-7)

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतपा ।

"Oh Partha ! It is by complete devotion to Me alone that man can acquire Cosmic-consciousness, True Knowledge, and Self-realization." (11/54)

PART V. ADWAITA AND DWAITA SCHOOLS

There are three important schools of Vedantic philosophy, viz., *Kevala Adwaita* or pure Monism of Samkaracharya; *Vashishtadwaita* or qualified Monism of Ramanujacharya; and the *Dwaita* or dualism of Madhavacharya. According to Adwaita, the world is an 'unreal' creation of the mind, and vanishes like a dream on waking, once the imaginative mind is transcended. According to *Vashishtadwaita*, the world is a manifestation of the Real God, and it is as real as Himself, the scene of His eternal play and the training ground for the achievement of salvation and liberation.

Samkara said, 'Man is identical with Brahman or the real eternal Self'. Ramanuja said, 'Man is a ray or spark of God'. Madhava said, 'Man is the servant of God.' According to Adwaita, the final state of realization is said to be the absolute Union with Divine; according to Vashishtadwaita a qualified Union; while Dwaita maintains that there is no Union at all. Lord Buddha ignored such enquiries about God with a view not to get involved in futile controversy, and for this he was called *Sunya-vadin* (Nihilist). In fact, Lord Buddha concerned himself more with directing the seeker to realize *Nirvana* or the Bliss of Brahman here and now, than with academic discussion about God.

Vedanta teaches, there are four states of consciousness out of which we are familiar with only three, viz., (i) Waking consciousness, (ii) Dream consciousness and (iii) Deep sleep consciousness. The fourth state of which we have only momentary consciousness during meditation is spiritual consciousness. During dream consciousness what we see in dream appears to be quite real to us, indeed, as real as what we see in our waking consciousness. But what we consider to be so very very real in our waking consciousness goes out of our consciousness during the state of deep sleep. Similarly, this phenomenal world will disappear and go completely out of our consciousness when we are established in spiritual consciousness. Then this phenomenal world will appear to us just as a dream appears to us during our waking consciousness. It is from the point of view of one established in spiritual consciousness that it is said by a Vedantin that this life is but a dream——a dream, indeed, which appears to be so real that one cannot help taking it too seriously. That is Maya or delusion, which we have got to get rid of. And the only way to get rid of it is to know and realize the Truth of the fundamental Reality underlying the apparent diversity.

यदिदं दृश्यते किंचित्तत्तन्नास्तीति भावय ।
यथा गन्धर्वनगरं यथा वारि मरुस्थले ।।

"Whatsoever here is seen, regard that as non-existent, just like the city of Gandharvas, just like the water in a mirage". (Annapurna Up.)

मत्तोऽन्यदस्ति चेन्मिथ्या यथा मरुमरीचिका ।
गन्धर्वं नगरे सत्ये जगद्भवति सर्वदा ।।
गगने नीलिमा सत्ये जगत्सत्यं भविष्यति ।
शुक्तिका रजतं सत्यं भूषणं चेज्जगद्भवेत् ।।

"If there be anything other than Me, it is illusory even as water in the mirage. If the city of Gandharvas were real, then the world ever exists. If in the sky blueness were real, then the world becomes real. If the shell-silver were a real ornament, then let the world be real."

(*Tejobind Up.*)

According to Samkara, to quote the words of Dr. S. Radhakrishnan from his work, '*The Vedanta According to Samkara and Ramanuja*' (George Allen & Unwin Ltd.) :

"The world of duality is mere Maya, the real being the non-dual. The variety of experience subsists in the Atman, as the snake does in the rope. We should not say that the Atman converts itself into the world. It gives birth to things as a rope does to a snake, and not in reality. It appears to become many only through Maya, and not of itself. The existence of the variety of experience cannot be said to be identical with the Atman. The world is neither one with the Atman nor different from it. The world is only a dream or an illusion, and the differences are only apparent. The ndividuation of the Atman into the many jivas is only apparent. Atman is compared to universal space, and the jiva to the same enclosed in a jar ; and when the enclosure is destroyed, the limited space (*ghatakasa*) merges into the universal space (*mahakasa*)."

अर्थें ह्यनिद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्था गमो यथा ॥

"Although the worldly objects do not really exist, the world will not disappear if one thinks about those objects. As in dream, so in the waking condition, a man will experience misery although there is no misery. As in dream, so in the waking condition."

(*Srimad Bhagavata*, 11.22.55)

यथा स्वप्ने द्वभासं स्पन्दते मायया मनः ।
तथा जाग्रद् द्वयाभासं स्पन्दते मायया मनः ॥२३॥

"As in dream the mind vibrates, as though having double aspects, so in the waking state the mind vibrates as though with two facets through Maya." (*Mandukya Karika*, III.29)

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥३०॥

"There is no doubt that in dream, the mind, though one, appears in dual aspects ; so also in the waking state, the mind though one, appears to have two aspects."

(*Mandukya Karika*, III. 30)

मनोदृश्यमिद द्वैतं यत्किंचित्सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥३१॥

"All this that there is——together with all that moves or does not move——is perceived by the mind ; for when the mind ceases to be the mind, duality is no longer perceived."

(*Do*. III.31)

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥१८॥

"As illusion (on the rope) ceases and the rope alone remains when the rope is ascertained to be nothing but the rope, so also is the ascertainment about the Self." (*Mandukya Karika*, *II*. 18)

मायया भिद्यते ह्येतन्नान्यथाऽजं कथञ्चन ।
तत्त्वतो भिद्यमाने हि मर्त्यताममृतं व्रजेत ॥११॥

"This birthless (Self) becomes differentiated through Maya, and It does so in no other way than this. For should It become multiple in reality, the immortal will undergo mortality." (*Mandukya Karika*, *III*. 19)

असतो मायया जन्म तत्त्वतो नैव युज्यते ।
बन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते ॥२८॥

"There can be no birth for a non-existent object either through Maya or in reality, for the son of a barren woman is born neither through Maya nor in reality." (*Mandukya Karika, III.* 28)

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्त निश्चयः ॥१२॥

"The self-effulgent Self imagines itself through Itself by the power of Its own Maya. The Self Itself cognises the objects. Such is the definite conclusion of Vedanta." (*Mandukya Karika, II.* 12)

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६८॥

"As a creature seen in a dream undergoes birth and death, so also do all these creatures appear and disappear." (*Mandukya Karika, IV.* 68)

यथा मायामयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्तिं न भवन्ति च ॥६५॥

"As a creature conjured up by magic undergoes birth and death, so also do all these creatures appear and disappear." (*Mandukya Karika, IV.* 69)

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।
परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः ॥७४॥

"Since in accordance with the conclusion arrived at in the scriptures of the other schools, the soul undergoes birth from the empirical point of view, therefore in pursuance of that fancied empirical view (it is said by the non-dualists that) the soul is birthless ; but from the standpoint of absolute Reality, it is not even birthless." (*Mandukya Karika, IV.* 74)

न बन्धोऽस्ति न मोक्षोऽस्ति न बन्धोऽस्ति न बन्धनम् ।
अपराबोधदिदं दुःखं पराबोधत् प्रविल्येत् ॥

"There is no destruction, no creation, none in bondage, none endeavouring (for release), nor desirous of liberation, none liberated ; this is the absolute truth." (*Yogavasistha*, IV. 38. 22)

आत्म सत्यानुबोधेन न सङ्कल्पयते यदा ।
अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥३२॥

"When, following the instruction of scriptures and the teacher, the mind ceases to think as a consequence of the realization of the Truth that is the Self, then the mind attains the state of not being the mind ; in the absence of things to be perceived it becomes a non-perceiver."
(*Mandukya Karika,* III. 32)

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।
प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥३४॥

"The behaviour that the mind has, when it is under control, free from all ideation, and full of discrimination, should be particularly noted. The behaviour of the mind in deep sleep is different and is not similar to that (of the controlled mind). (*Mandukya Karika*, III. 34)

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।
तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥३५॥

"For that mind loses itself in sleep, but does not lose itself when under control. That very mind becomes the fearless Brahman, possessed of the light of Consciousness all around." *Mandukya Karika*, III. 35)

As explained by Maharshi Ramana :

"The dream as a dream does not permit you to doubt its reality. Even so, you are unable to doubt the reality of the world of your wakeful experience. How can the mind which has itself created the world accept it as unreal ? That is the significance of the comparison made between the world of wakeful experience and the dream-world. Both are but creations of the mind and so long as the mind is engrossed in either, it finds itself unable to deny the reality of the dream-world while dreaming and of the waking world while awake.

"If, on the contrary, you withdraw your mind completely from the world and turn it within and abide thus, that is, if you keep ever awake to the Self, which is the Substratum of all experience, you will find the world, of which alone you are now aware, just as unreal as the world in which you lived in your dream......

"While you were dreaming, the dream was a perfectly integrated whole. That is to say, if you felt thirsty in a dream, the illusory drinking of illusory water did quench your illusory thirst. But all this was real and not illusory to you so long as you did not know that the dream itself was illusory. Similarly with the waking world ; and the sensations, you now have, get co-ordinated to give you the impression that the world is real.

"If on the contrary, the world is a self-existing reality, what prevents the world from revealing itself to you in sleep ? You do not say you have not existed in your sleep ?......

"You want somehow or other to maintain that world is real. What is the standard of Reality ? That alone is Real which exists by itself, which reveals by itself and which is eternal and unchanging.

"Does the world exist by itself ? Was it ever seen without the aid of the mind ? In sleep there is neither mind nor world. When awake there is the mind and there is the world......

"Of yourself you can say "I exist." That is, it is Existence of which you are conscious. Really it is Existence identical with Consciousness.

"Reality is therefore known as *Sat-Chit*, Being-Consciousness, and never merely the one to the exclusion of the other. The world neither exists by itself, nor it is conscious of its existence. How can you say that such a world is real ?......

"That undifferentiated, pure consciousness referred to by the Upanishads as the PRAJNANA is verily *Brahman*, the Absolute......

"*Prajnana* which is the source of 'I-am'-ness, ever subsists unaffected by the three transitory states of the mind, thus enabling you to retain your identity unimpaired.

"Prajnana is also beyond the three states, because it can subsist without them and inspite of them.

"It is that Reality that you should seek during your so-called waking state by tracing the *Aham-vrtti* to its Source. Intense practice in this enquiry will reveal that the mind and its three states are unreal and that you are the eternal, infinite Consciousness of pure Being, The Self or the Heart."

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।
आकाशे संप्रलीयन्ते तद्वज्जीवा इहात्मनि ॥४॥

"Just as the space confined within the jar etc. merge completely on the disintegration of the jars etc., so do the individual souls merge here in this Self." (*Mandukya Karika* III. 4)

यथै कस्मिन् घटाकाशे रजोधूमादिभिर्युते ।
न सर्वे संप्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥५॥

"Just as all the spaces confined within the various jars are not darkened when one of the spaces thus confined becomes contaminated by dust, smoke, etc., so also is the case with all the individuals in the matter of being affected by happiness etc." (*Mandukya Karika*, III. 5)

मरणे संभवे चैव गत्यागमनयोरपि ।
स्थितौ सर्य शरीरेषु आकाशेनाविलक्षणः ॥६॥

"The Self is not dis-similar to space in the matter of Its death and birth, as well as Its going and coming, and existence in all the bodies."
(*Mandukya Karika* III. 9)

प्रकृत्याऽऽकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः।
विद्यते न हि नानात्वं तेषां क्वचन किंचन ॥६१॥

"All the souls should be known as naturally analogous to space and as eternal. There is no plurality among them anywhere, even by a jot or tittle."
(*Mandukya Karika* IV. 9)

आदि शान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।
सर्वे धर्माः समाभिन्नाः अजं साम्यं विशारदम् ॥६३॥

"Since the souls are, from the beginning, tranquil, unborn, and by their very nature completely unattached, equal, and non-different, and since Reality is (thus) birthless, uniform, and holy, (therefore there is no such thing as peace or liberation that has to be brought about.)"
Mandukya Karika, IV. 93

अलब्धावरणाः सर्वे घर्माः प्रकृति निर्मलाः ।
आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥९८॥

"No soul ever came under any veil. They are by nature pure as well as illumined and free from the very beginning. Thus being endowed with the power (of knowledge), they are said to know."
(*Mandukya Karika*- IV. 98)

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥८॥

As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form, reaches the self-effulgent Purusa that is higher than the higher (Maya)."
(*Mundaka* Up. III. ii. 8)

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता
सर्प धारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥१७॥

"As a rope whose nature has not been well ascertained is imagined in the dark to be various things like a snake, a line of water, etc., so also is the Self imagined variously.'
(*Mandukya Karika*, II. 17)

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥३२॥

"There is no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the highest truth."

The phenomenal world that we see round us exists in the form of a mental picture (*chitra-drashyam*) within our minds. It ceases to exist when we are in the state of deed sleep. So also when we develop spiritual consciousness, and become conscious of the immanent Spirit which is all round us.

From the stand-point of spiritual consciousness all duality is unreal, as the Self is non-dual—the only Reality. Duality is a mental illusion, a mere figment of the brain. It is superimposed on the Self through ignorance, just as a snake is on a rope. It is nothing but a dream that the Self dreams while imagining Itself to be in a waking state. On a question being put to an illumined one[1]: 'Dream vanishes at once but the waking state continues for a longer time,' the answer was : "The waking state is also a dream." To a further question, 'Yesterday's world appears to-day ?', the answer was : "What is the meaning of yesterday? There was illusion yesterday, and there is illusion to-day. Really speaking you have got what you want to realize. You have only to remove the veil."

Since the phenomenal world of duality is a creation of ignorance, it can be eradicated through knowledge. All such conceptions, as "I am happy or miserable, born or dead, young or old, rich or poor"—are super-imposed on the Self. Just as a rope is present in all its different illusory appearances as a snake, we can similarly say the Self permeates all our ideas or the mental picture (*chitra-drashyam*) that we see within our minds. Thus the reality behind the dream of the Self is the Self Itself. That is why it is said that the world is neither one with the Atman, nor different from It. Similarly, neither it can be said that the world exists, nor that it does not.

It would be a contradiction in terms to say that a thing is non-dual and yet has birth and death. Anything that is non-existent like the horn of a hare cannot have either origination or dissolution. Just as the normal state of a man, afflicted by disease, consists in his getting cured of the disease, similarly the normalcy of the Self, stricken with identification with misery, is regained through the cessation of the phenomenal universe of non-duality.

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[1] *Sree Sree Anandmoyee Ma.*

"*But when to the knower of Brahman everything has become the Self, then what should one see and through what, then what should one know and through what?*"

(*Br. Up. II. iv. 14*).

तत्त्वमाध्यात्मिकं दृष्ट्वा तल्वं दृष्ट्वा तु बाह्यतः ।
तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ॥३८॥

Examining the Reality in the context of the individual and in the external world, one should become identified with Reality, should have his delight in Reality, and should not deviate from Reality."

(Mandukya Karika. II. 38)

As observed by Swami Vivekananda :—

"We have been existing eternally, and will exist in eternity hereafter. Each one of us will get back this memory (of past births), and will find that the world is but a dream ; then alone you will realise in the soul of your soul that you are but actors and the world is a stage ; then alone will the idea of non-attachment come to you with the power of thunder ; then all this thirst for enjoyment, this clinging on to life and this world, will vanish for ever ; then the mind will see clearly as daylight how many times all these existed for you, how many millions of times you had fathers and mothers, sons and daughters, husbands and wives, relations and friends, wealth and power. They came and went. How many times you were on the topmost crest of the wave, and how many times you were down at the bottom of despair ! When memory will bring all these to you, then alone will you stand as a hero, and smile when the world frowns upon you. Then alone will you stand up and say, "I care not for thee even, O Death, what terrors hast thou for me?" This will come to all.

"What is the purpose of the whole of the nature ? That the Purusha may gain experience. The Purusha has, as it were, forgotten its mighty, godly nature. There is a story that the king of gods, Indra, once became a pig, wallowing in mire ; he had a she-pig, and a lot of baby-pigs, and was very happy. Then some gods saw his plight, and came to him, and told him, "You are the king of gods, you have all the gods under your command. Why are you here?" But Indra said, "Never mind ; I am all right here ; I do not care for heaven, while I have this sou and these little pigs." The poor gods were at their wit's end. After a time they decided to slay all the pigs one after another. When all were dead, Indra began to weep and mourn. Then the gods ripped his pig-body open and he came out of it, and began to laugh when he realised what a hideous dream he had had ; he, the king of the gods, to have become a pig, and to think that that pig-life was the only life ? Not only so, but to have wanted the whole universe to come into the pig-life ! The Purusha, when it identifies itself with nature, forgets that it is pure and infinite. The Purusha does not love, it is love itself. It does not exist, it is existence itself. The soul does not know, it is knowledge itself. It is a mistake to say the soul loves, exists or knows. Love, existence and knowledge are not the qualities of the Purusha, but its essence. When they get reflected upon something, you may call them the qualities of that something......It (the great Atman) appears to have become so degenerate that if you approach to tell it, "You are the pig," it begins to squeal and bite.

"Thus it is with us all in this Maya, this dream land, where it is all misery, weeping and crying, where a few golden balls are rolled, and the world scrambles after them. You were never bound by laws. Nature never had a bond for you......The way out is through experience. You have to get all this experience, but finish it quickly. We have placed ourselves in this net, and will have to get out. We have got ourselves caught in the trap, and we will have to work out our freedom. So get this experience of husbands and wives, and friends, and little loves ; you will get through them safely if you never forget what you really are .....Experience is the true teacher——experience of pleasure and pain——but know it is only experience. It leads, step by step, to that state where all things become small, and the Purusha so great that the whole universe seems as a drop in the ocean, and falls off by its own nothingness.

We have in the Taittriya Upanishad (II.vi.I) the following significant statement :

सोऽकामयत। बहुस्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदं सर्वमसृजत। यदिदं किंच। तत्सृष्ट्वा। तदेवानुप्राविशत्। तदनुप्रविश्य। सच्चत्यच्चाभवत्। निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च। विज्ञानं चा विज्ञानं च। सत्यं चान्नृतं च सत्यमभवत्। यदिदं किंच। तन्सत्यमित्याच क्षते॥

"He (the Self) wished, "Let me be many, let me be born." He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It become the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth."

Commenting on this verse Sri Samkara discusses at length the question: 'How can the One become many, unless It enters into something else?', and examines the various explanations put forward by different schools of philosophy, and in the end gives the following explanation :———

"The idea is that the Self reflected on the plan, etc., of the creation of the world. He desired, "I shall become many." He created, in accordance with His wish, such products as space, etc., which are characterised as the visible and invisible etc., and then He entered into them to appear as many through His acts of seeing, hearing, thinking, and knowing. *Tat*, that very Brahman Itself——which is the cause of space; and which, *sristva*, after creating, has entered into the creation, as it were; is perceived, within the cavity of the intellect, as possessed of such distinctions, as being a seer, a hearer, a thinker, a knower, etc. That, indeed, is Its entry. Just as pot etc., are perceived when in contact with light, so also *the Self is perceived when tn contact with the light of intellectual conviction.* Hence it suits the context to say that the Self is lodged in the cavity of the intellect which is the cause of Its experience."

It appears, therefore, that all creation is nothing but Ideation on the part of the Absolute for the sake of *Lila* (sport), and that *Lila* or the Play of creation lasts only until our *Ahamkara* (personal egotism) or ignorant deluded lower self is annihilated by the Light of true Knowledge, and we get the conviction '*Tat twam asi*', 'That thou art.' There is a Puranic story in which the teacher with a view to test the pupil asks of him if he has acquired *Gnana* (True

Knowledge). The pupil replied that there was not much to learn, as all that he need do is to take his hands off the pillar of life, that is Maya, to which he had been clinging so long. Thereupon the teacher prostrated himself before the pupil saying that he (the pupil) had now become the teacher. The moral of the story is that our emancipation lies in the motto : "Live selflessly for others, because divine grace is the fruit of self-surrender."

Samkara declares that the world of experience neither is, nor is not. It has an intermediate existence which both is and is not. Beyond the unsatisfactoriness of its phenomena, in its deepest depths, there is the Real Spirit which embodies all values. The world, as well as *jiva*, is the objectivisation of the mind (*chitra-drashyam*) imposed on the Absolute Atman. When the mind ceases from imagining, by a knowledge of the truth of the Atman, it becomes nought, and remains at rest for want of things to cognise. This state is not to be identified with sleep, for it is knowledge which has for its object Brahman. The supreme good for man consists in the breaking down of the fetters that shut him out from the Reality which he is. Freedom consists in the realization of the Atman in the individual soul. The freed soul "is never born, being beyond the range of causality." When one realises the truth, he will live in the world with a sublime unconcern comparable to the perfect indifference of inanimate nature (*Jadavat*). He is not bound by the conventional rules and regulations.

नात्मभावेन नानेदं न स्वेनापि कथंचन ।
न पृथङ्‌ नापृथक्‌ किंचिदिति तत्त्वविदो विदुः ॥३३॥

"This world, when ascertained from the standpoint of the Self does not continue to be different. Nor does it exist in its own right. Nor do phenomenal things exist as different or non-different (from one another or from the Self). This is what the realisers of truth know."

(*Mandukya Karika*, II.34)

वीतरागभय क्रोधैर्मु निभिर्वेदपारगैः ।
निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥३५॥

"This Self, that is beyond all imagination, free from the diversity of this phenomenal world, and non-dual, is seen by the contemplative people, versed in the Vedas and unafflicted by desire, fear and anger."

(*Mandukya Karika*, II.35)

तस्मादेवं विदित्वैनमद्वैते यीजयेत् स्मृतिम् ।
अद्वैतं समनुप्राप्य जड वल्लोकमाचरेत् ॥३६॥

"Therefore, after knowing it thus, one should fix one's memory on (i.e., continuously think of) non-duality. Having attained the non-dual, one should behave in the world as though one were dull-witted."
(*Mandukya Karika* II.36)

निस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च ।
चलाचल निकेतश्च यतिर्यादृच्छिको भवेत ॥३७॥

"The mendicant should have no appreciation or greetings (for others), and he should be free from rituals. He should have the body and soul as his support and he should be dependent on circumstances ; that is to say, he should depend entirely on such food, clothing etc. as come to him by chance for the maintenance of his body."
(*Do.* II.37)

According to Sri Samkara the end of life is self-realization : realization of the individual's identity with the Atman and the consequent blissful state. A man who has attained this state is known as the Illumined One, one who has dispelled ignorance and lives an enlightened life. The Illumined One is not, however, fundamentally differnt from the Ignorant One, as both are in essence Atman ; yet there is a difference. The Advaitin illustrates the position by a simile. A king's son is kidnapped in childhood, and brought up by a hunter as his son. After some years, the young hunter is told that he is a prince : the man remains the same, but the knowledge of his royal origin ennobles him, and that makes a difference.

The nature of the illusion created by the phenomenal world may be illustrated by a true story told to the present writer. A rustic servant was once taken by his master to see a cinema show. That was the first time the rustic had gone to the movies. He was so much engrossed in what he saw that when it bagan to rain in one of the scenes enacted in the picture, he jumped up and opened up his umbrella and shouted to his master to do the same as it had begun to rain.

This world is really a masquerade, wherein the same Self operates through various masks as deluded little selves. That is the Lord's *Lila* or sport. The delusion is created by the senses. Under the influence of Maya or delusion each little self fully plays its alloted part. By means of *Gnana* or true Knowldge of the Self, the actors lose interest in life's play. That is renunciation. Ultimately the deluded little ego gradually expands, and breaking through its limitations identifies itself with the real Self, which is *Sarvantar-Atma*——the Self of all little selves——and thereby vanishes like the bubble formed on the surface of water when pricked, or like a doll of sugar or salt when it is dissolved in water.

"Every one is conscious of the existence of his own self, and no one thinks 'I am not'." Samkara finds the basis of truth in the immediate self-certainty which is untouched by any of the doubts cast on other things. "All means of knowledge (**pramanas**) exist only as dependent on self-experience, and since such experience is its own proof, there is no necessity for proving the existence of Self."

"The very existence of understanding and its functions presupposes an intelligence known as the Self, which is different from them, which is self-established, and which they subserve." **Saksin** (witness) is a knower, *i. e.*, a subject. This subject persists even in deep sleep. "A person risen from deep sleep thinks 'I slept well.' If the subject did not persist in deep sleep, we could not remember that we slept well on waking from sleep. But for this permanent Self memory would be impossible, and we could not recognise to-day as something we had seen yesterday." Samkara argues that it is impossible for us to know the Self by means of thought, since thought belongs to the region of not-Self. We cannot think away the Self, for there is no consciousness or experience apart from it. It cannot be proved, since it is the basis of all proof and is established prior to all proof. Logically it is a postulate. We have to take it for granted.

अजे साम्ये तु ये के चिद्भविष्यन्ति सुनिश्चिताः ।
ते हि लोके सहा ज्ञानास्तच्च लोको न गाहते ॥९५॥

They alone will be possessed of unsurpassable knowledge in this world, who will be firm in their conviction with regard to that which is birthless and uniform. But the ordinary man cannot grasp that (Reality)."
(*Mandukya Karika,* IV. 95)

The text "That art thou," brings out the complex nature of the ultimate Reality, which has individual souls inhering in It. Brahman and the **Jiva** are related as substance and attribute (**visesa** and **visesana**), or soul and body. When a mystic soul identifies himself with the Supreme, according to Samkara, he may very well say, 'I am Siva ! I am God ! According to Ramanuja, since the Brahman is the inner Self of all (**sarvantaratma**), and dwells in all, he may be said to dwell in any individual, and so one can say with Prahlada that as Brahman "constitutes my 'I' also, all is from me, I am all, within me is all."

According to Sri Ramanuja :*

"God is the efficient cause as well as the material cause of the universe. Sri Ramanuja's theory, called **Vasistadvaita** is qualified non-dualism, the qualification (**visesa**) being that it admits plurality, since the supreme Spirit subsists in a plurality of forms as souls and matter. The pluralistic universe is real in precisely the same sense as God is real. All the conscious and unconscious objects of the universe derive their existence from God and are sustained through Him. God is both the transcendent and the immanent ground of the world. Brahman is the supreme Reality, of which the world is the body or the attribute (**visesana**). This world may be manifest, as in creation, or unmanifest as in **pralaya**. Even in the latter condition the attributes of souls and matter exist, though subtly. The condition of absolute liberation for all is the consummation of the world. It is the ideal aimed at by the process of the universe. When it is realised, the souls regain their innocence and exist in heaven facing God."

Ramanuja uses the analogy of soul and body to indicate that the body cannot exist apart from the soul embodied in it. When the soul departs the body perishes. Again, body exists only to give pleasure and pain to the soul. The final cause of the body is the soul.

सर्वात्मवत्‌ प्रत्यगत्मनोप्यात्मा परमात्मा ।

"The supreme is the soul of the individual jiva, since all things form the body of God."

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*"The *Vedanta According to Samkara And Ramanuja*' by Dr. S. Radhakrishnan (Gorge Allen and Unwin Ltd).

Ramanuja says that individual soul being naturally pure, is not affected by the changes of the body. Materialisation is an accident which can be shaken off. This materialisation is the product of sin, but the pure soul cannot sin. To get over the difficulty, Ramanuja postulates a beginning-less **samsara.** The question was asked, if salvation was due to divine Grace, is the individual soul wholly a passive recipient of the divine gift, or does it co-operate with God in His emancipating work ? Among the followers of Ramanuja one school ascribed everything to God and followed the "cat-young method"—— the cat takes hold of her offspring without any effort on its part, and carries it by her teeth to a place of safety. The other view held that divine Grace did not discharge man from all responsibility, but called for his effort and enlisted His co-operation on the analogy of the "monkey-young method"—— the young monkey must hold fast to its mother round the waist for conveyance from place to place. The soul must cling actively to God to attain the full benefit of His Saving Grace.

According to Sri Madhavacharya God is only the efficient cause (**Nimitta Karna**) of the world, **Prakriti** (Nature) being the material cause. Madhava did not subscribe to monistic Vedanta, and reverted to the old Sankhya-Yoga dualism and taught that five distinctions are real and eternal : (1) God and soul, (2) God and matter, (3) Soul and matter, (4) Soul and soul, (5) Various particles of matter. The approach of the **Advaita** school is through Gnani Yoga while that of Vasistadvaita and Dvaita schools is through Bhakti Yoga or devotional self-surrender to God. They are only different attempts at discovering the same Truth by transcending the mind, and are at one in affirming : 'All is one, but within the One each Jiva recognises both its unity and its separateness.'

To illustrate the two approaches to Divine Reality : (1) as *Nirguna Brahm* and (2) as *Saguna Brahm*, the following two compositions by Sri Samkara and Sri Madhava will be greatly appreciated by lovers of Sanskrit literature for their sweet rhythm. While Sri Samkara sang : "I am not this, that, and the other, neither mind, nor intellect, nor ego, not to say of the body and its senses, nor anything else in creation; I am Siva! I am Siva!", Sri Madhava composed an ode describing how everything surrounding Sri Krishna, an incarnation of the Lord, and His physical charms and graces were full of sweetness;

I. मनो बुद्ध्य् हंकार चित्तानिनाहं, न च श्रोत्र जिह्वे न च प्राण नेत्रे ।
न च व्याम भूमिर्न तेजो न वायु श्चिदानदं रूप: शिवोऽहं शिवोऽहं ॥१॥
न च प्राण संज्ञो न वै पंच वायुर्न वा सप्त धातुर्न वा पंच कोश: ।
न वाक्याणि पाद न चोपस्थपायू चिदानंद रूप: शिवोऽहं शिवोऽहं ॥२॥
न मे द्वेष रागौ न मे लोभ मोहौ, मदो नैव मे नैव मात्सर्यभाव: ।
न धर्मों न चार्थों न कामो न मोक्षश्चिदानदं रूप: शिवोऽहं शिवोऽहं ॥३॥
न पुण्य न पापं न सौख्यं न दु:खं, न मांत्रो न तीर्थं न वेदा न यज्ञा: ।
अहं भोजनं नैव भोज्यं न भोक्ता, चिदानदं रूपा शिवोऽहं शिवोऽहं ॥४॥
न मृत्युर्न शंका न मे जाति भेदा:, पिता नैव मे नैव माता च जन्म ।
न बधुर्न मित्रं गुरुर्नैव शिष्य श्चिदानंद रूप: शिवोऽहं शिवोऽहं ॥५॥
अहं निर्विकल्पी निराकार रूपी, विभुत्वाच्च सर्वत्र सर्वेंद्रियाणाम् ।
न चा संगतं नैव मुक्तिर्न मेयश्चिदानद रूप: शिवोऽहं शिवोऽहं ॥६॥

II. अधरं मधुरं, वदनं मधुरं, नयनं मधुरं, हसितं मधुरम् ।
हृदयं मधुरं, गमन मधुरं, मधुराधिपतेरखिलं मधुरम् ॥१॥
वचनं मधुरं, चरितं लधुरं; वसनं मधुरं वलितं मधुरम् ।
चलितं मधुरं भ्रमितं मधुरं मधुराधिपते रखिलं मधुरम् ॥२॥
वेणुर्मधुरो रेणुर्मधुरो, पाणीमधुरौ पादौ मधुरौ ।
नृत्यं मधुरं सख्यं मधुरं. मधुराधिपतेरखिलं मधुरम् ॥३॥
गीतं मधुरं पीतं मधुरं, भुक्तं मधुरं सुप्तं मधुरम् ।
रूपं मधुरं तिलकं मधुरं मधुराधिपते रखिलं मधुरम् ॥४॥
करणं मधुरं तरणं मधुरं, हरणं मधुरं रमणं मधुरम् ।
वमितं मधुरं शमितं मधुरं, मधुराधिपते रखिलं मधुरम् ॥५॥
गुञ्जा मधुरा माला मधुरा, यमुना मधुरा वीचिर्मधुरा ।
सलिलं मधुरं कमलं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥६॥
गोपी मधुरा लीला मधुरा, युक्तं मधुरं भुक्तं मधुरम् ।
दृष्टं मधुरं सृष्टं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥७॥
गोपा मधुरा गावो मधुरा, यष्टिर्मधुरा सृष्टिर्मधुरा ।
दलितं मधुरं फलितं मधुरं, मधुराधिपते रखिलं मधुरम् ॥८॥

In the words of an Illumined One[1] :

"For those who advance by the method of *Advaita*, the realization of the Oneself must come with the help of discrimination (*viveka*) and dispassion (*vairagya*). When all differences have been burnt up and everything has merged into the One, this marks a state of achievement that some call *Advaita Sthiti* (established in non-duality). The ever-changing world with its varying movements and states of rest and all diversity have completely vanished; only the One remains. Here the 'many' are simply non-existent; there is only One Supreme Reality (*Brahman*), One Self (Atman). This is styled the state of *Advaita*.

"Expressed from another angle: all is consciousness and nothing but that: Name, existence in space—everything. Form, species, manifestation is consciousness and in fact non-material. On the plane where no "others" exist, only the One alone, everything is His very own image. Diversity as perceived from the worldly point of view has no place there. The word *Vibhuti* (supernatural power) consists of *Vibhu* (all-pervading)—the All-pervading One is Himself the image; and *ti* stands for *Tini* (He)—the Almighty who alone is in all forms by virtue of His *Vibhuti* (Divine Power). Just as there is water in ice and ice in water. If there were no water out of what could ice have formed ? If it did not lie in the nature of water to become solid under certain conditions, how could ice come into being ? In other words, all is in Him and He is in everything; this is expressed by the saying : *Sarvang Khalvidam Brahman* (In reality all this in Brahman). In *advaita* the seeker becomes the eternal servant (who is one with his Master). *Eternal* servant denotes that there is nothing transient in this relationship. THAT manifests as form and modes of being. If someone who aspires at the Formless realizes Him as the One-without-a-second, but fails to realize Him in the field of His Divine Play (Lila), his realization is not complete, for he has not solved the problem of duailty ....Realization must be all-comprehensive, all-embracing. and one must find ons's Self in everything..............

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[1] *Sree Sree Anand Moyee Ma*
[*Quoted from 'Anand Varta' Quarterly, Varanasi Vol. VI., No. 2, Pp.* 129-30.]

"What are the experiences of a seeker whose approach is through the contemplation of God with form and attributes? At first he is engrossed solely in the particular image he adores. Then, as he progresses he begins to question:—Is my Lord as small as all that? No, in Rama Krishna, Shiva, Durga and in all other deities dwells my Lord. My Lord has many faces. At a later stage he comes to realize that his Beloved resides within every creature and everyone is in Him. On this path there are many planes and levels. The development from a particular angle is described here: To begin with, one is convinced that none can be likened to one's own Lord. If this attitude does not prevail at the start, deep devotion cannot be developed. However, by and by, as one's faith and adoration grow, one comes to feel that one's beloved is no other than the ONE. One's intense love and veneration will not allow one any longer to entertain such a petty conception of one's Lord. The *sadhaka's* humility and devotion increase. At last he realizes that ultimately the ONE is within everything and everything is contained in Him. He has now found in the ONE the image that he worships. From the seed the tree has grown and the tree has again yielded seed.

'*Devo bhutva devam yajeta*'. To be able to worship the Lord one has to become identified wim Hith. If after Self-realization one still performs the worship of one's particular deity, it means engaging in one's own *Puja* (worship). This ir *Lila* (Divine Play)."

According to the doctrine of qualified Monism, as explained by Saivism, Lord Paramsiva created this world out of His own free will and on His own accord (*Lila* and *Swatantra Sakti*), and has come down to the state of individual self. This voluntary limitation of power is His *Lila* or sport. It would not be correct to say that *Lila* has taken the form of bondage, for every action of *Lila* or sport is a manifestation of bliss. The voluntary limitation of powers is called *Akhyati*, self-imposed unawareness of His true nature. He has descended from the transcandental state to the individual self in seven grades of consciousness. In the ascending order the individual self resolves itself in the Lord through the same evolutionary process by extention of consciousness.

In the *Jagrat* or waking state, the individual self experiences the objective world through his senses with his mind. In this state there are four main principles—soul, mind, sense-faculties and objects—within his perception and conception. The experience in the dream state is akin to the experience in the waking state except that the sensory objects are absent. In the deep sleep state there is neither any object nor the action of senses, and the mind as well as the senses are at rest. This state of rest is called *Brahm sampatti* in the Upanishads, when the individual self embraces the Supreme. Beyond these states there are the *Turiya* and *Turiyatita*. *Turiya* comprises of three evolutionary stages, viz., *Mantra*, *Mantresvara* and *Mantra-mahesvara*. The experience of these three states, though not free from duality on conscious level, is bliss itself. The last stage of *Turiyatita* is the state of Sivahood, the seventh and ultimate state of consciousness, where there is no duality and the individual experiences absolute bliss.

The Brahman or Spirit, passing like a thread through the fine subtle Bodies, or Principles, *Koshas*, is called "Thread-soul," "*Sutratma*" or "*Param-Atma*" in Vedantic Philosophy. Maya does not mean non-existence. It may refer to the "Sport of the Absolute"; but this sport itself is a reality.

Speaking of the difference between Buddhism and Vedanta, Vivekananda expressed the essence of the former as "All this is illusion" and of the latter as "In illusion is the Real."

The Absolute Reality which Vedanta calls Brahman or Atman has two aspects : (1) *Nirguna Brahm* (God devoid of qualities) and (2) *Saguna Brahm* (God with characteristics or qualities). Now all manifestations of *Brahm* in this phenomenal world may be cited as examples of *Saguna Brahm*. Indeed, the entire phenomenal world is the manifestation of Brahman. Anything that does not exist in the mind or Super-mind of God cannot exist in this phenomenal world, otherwise He would not be the One Infinite and Eternal Reality. Everything that exists in this phenomenal world must be equally infilled with the One All-pervading Spirit, the Absolute Reality, and He would not be God of our definition if He does not share our joys or suffer with us all our sorrows to the last pang. But as *Nirguna Brahm* He is *Sat-Chit-Ananda*, pure Existence, pure Consciousness and pure Bliss. One of these cannot exist without the other two. *Ananda* (Bliss) is not the characteristic of Brahman, but Brahman Itself. When a man becomes a *Jivanmukta*, we may well say that *Saguna Brahm* has become *Nirguna Brahm*. That is what 'सोऽहं, शिवोऽहं' (That I am! I am Shiva!) as laid down by Sri Samkara signifies.

अनादि मायमा सुप्तो यदा जीव: प्रबुध्यते ।
अजमनिद्रम स्वप्न मद्वतं बुध्यते तदा ॥१६॥

"When the individual, sleeping under the influence of beginningless Maya, is awakened, then he realises the birthless, sleepless, dreamless, non-dual (Turiya)."

(*Gaudapada's Karika**, I.16)

प्रपञ्चो यदि विद्येत निवर्तेत न संशय: ।
माया मात्र मिदं द्वतमद्वैतं परमार्थत: ॥१७॥

"It is beyond question that the phenomenal world would cease to be if it had any existence. All this duality that is nothing but Maya, is but non-duality in reality." (*Do.*, I.17)

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥१८॥

"Diversity would disappear if it had been imagined by any one. This kind of talk is for the sake of (making) instruction (possible). Duality ceases to exist after realization."

(*Gaudapada's Karika*, I.18)

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*(Treatise on Vedanta by Gaudapada, the teacher of Govindapada, who taught Samkara.)

PART VI. VEDIC HENOTHEISM AND YAJNAS

शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः ।
अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ॥

"The Yogins see Shiva in the Self, not in the images. The images have been created for the sake of contemplation by the ignorant."

(*Darshana Up.*)

In the Vedas the Divinity is contemplated as the One in Many and the Many in One. Professor Max Muller was puzzled by every deity mentioned in the Vedas, *e.g.*, Indra. Vayu, Agni,, Varuna, Brahma, Vishnu, Siva, etc., being called the highest God who can bestow all gifts, and, therefore, described Vedic theism as 'henotheism' or 'kathenotheism.' It seems as if the practice of choosing any one god at a time as one's *Ishta-devata* (one's chosen deity), and exalting him above all others, and attributing to him every imaginable auspicious quality (*Kalyan Guna*) was encouraged in the Veda, because *Bhakti*, the act of devotion, can be directed only to a personal god, and the concept of a personal god, identified as supreme in the universe, led to the firm recognition of the unity of godhead.

In fact, in the Veda we find not only henotheism, the description of every deity as the Supreme deity, but also the identification of one deity with another, or different deities with one Deity (*e.g.*, *Agni*), and all deities are identified with one Divine Entity in the neuter gender as *Ekam* (the One) or *Tat Sat* (That Reality). Vedic theism is the worship of One Divinity in many names and forms. We may call this 'Advaitist Theism.'

Henotheism resembles monotheism in that it describes the Divinity as One. It resembles polytheism in that it contemplates the Divine as a God, or a Goddess, but its speciality lies in that, though it contemplates many Gods it asserts each as the Supreme Being. There is a general devotional attitude towards the Divine, and this attitude remains unchanged even if the deities addressed are changed. In popular polytheism gods and goddesses are good as well as bad. But the Vedic Gods always stand for the perfection in truth, goodness and beauty, in physical form as well as in the elementary qualities of energy and valour. In fact, each name emphasises one aspect or quality of God, and each form is God's true form to satisfy a devotee's cravings and bestow grace upon him. Thus the name Vishnu emphasises the all-pervasiveness or omnipotence of God, and the name Siva emphasises his supreme graciousness and auspiciousness. The Upanishads mention mostly Brahman or Atman or Purusha.

इन्द्रं मित्रं वरुणम् अग्निम् आहुर
अथो दिव्यः सं सुपर्णो गरुत्मान् ।
एकं सद विप्रा बहुधा वदन्त्य
ग्निं यम मातरिश्वानम् आहुः ॥ (ऋ० १।१६४।४६)

"They speak of Indra, Mitra, Varuna, Agni ; and there is the Divine, fine-winged Garutmat (a mystical symbol in the Veda for the Ultimate Reality).

The One Existence the wise call by many names as Agni, Yama, Matariswan." (Rig. I.164.46)

The *Bhagavad Gita* echoes this verse when it says about the Supreme Being :

वायुर् यमोऽग्निर् वरुणः शशाङ्कः
प्रजापतिस् त्वं प्रपितामहश्च । (११।३९)

"Thou art Vayu and Yama, Agni, Varuna and Moon ; Lord of creation art Thou, and Grand-sire." (11.39)

तद् एवाग्निस् तद् आदित्यस्
तद् वायुस् तद् उ चन्द्रमाः ।
तद् एव शुक्रस् तद् ब्रह्म
ताऽआपः सः प्रजापतिः ॥ (यजु० ३२।१)

"Agni is but That, Aditya is That,
Vayu is That, Chandramas is That,
Light is That, Brahman is That,
Apsh (waters) are Those, Prajapati (Lord of creation) is He."
(Yajur. XXXII.1.)

This verse, with slight modification, is reproduced in the Swetaswatara Upanishaed (4.2.)

एक एवाग्निर बहुधा समिद्ध
एक सूर्यों विश्वम् अनु प्रभूत: ।
एकै वोषा: सर्वम् इदं वि भा-
त्येकं वा इदं विबभूव सर्वंम ।।

"One is Agni kindled in many a spot ;
One is Surya shining over all ;
One is Ushas (Dawn) illuminating all this.
That which is One has become this All.''
(Rig. VIII.58.2 : Valkhilya 10.2)

यो न: पिता जनिता यो विधाता
धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव
नं सं संप्रश्नं भुवना यनयन्या ।। (ऋ० १०।८२।३
य० १७।२७; अ० २।१।३)

"Our Father, Our Creator, or Disposer,
Who knows all positions, all things existing ;
Who is the only One, bearing names of different Deities ;
Him other beings seek with questionings."
(Rig. X.82-3 ; also Yajur and Atharva)

महद् देवानाम् असुरत्वम् एकम् । (ऋ० ३।५५।१–२२)

"Great and single is the Divinity of the Gods."
(Rg. 3.55.1.22)

य एतं देवम् एक वृतं वेद। १५

. . . .

तमिदं निगतं सहः स एष एक एक वृद् एक एव ।२०
सर्वे अस्मिन् देवा एक वृतो भवन्ति ।२१
(अ० १३।४)

"To him who knows this God simply as one.

. . . .

To Him goes the conquering (supreme) power. He is the One, the One alone.

In Him all Deities become One Alone." (Ath. XIII.)

अदितिर् द्यौर् आदितिर् अन्तरिक्षम्
अदितिर् माता स पिता स पुत्रः ।
विश्वेदेवा अदितिः पञ्चजना
अदितिर् जातम् अदितिर् जनित्वम् ।। (ऋ० १।८९।१०
य० २५।२३ अ० ७।६।१)

"The Divinity is the heaven ; the Divinity is the mid-region ; the Divinity is the mother, the Father, the Son ;
The Divinity is all Deities, the Divinity is the five-classed men, the Divinity is all that is born and will be born."
(Rg. I.89.10. Also Yajur, Ath.)

देवासो हि स्मा मनवे समन्यवो
विश्वे साकं सरातयः । (ऋ० ८।२७।१४)

"Verily the Gods are of one spirit with men,
All common possessors of graces." (Rg. VIII.27.14)

तस्भांद् वै विद्वान पुरुषम् इदं ब्रह्मेति मन्यते ।
सर्वा ह्यस्मिन् देवता गावो गोष्ठ इवासते ।। (अ० ११।८।३२)

"Therefore one who knows man regards him as this Brahman.
Verily all Deities abide in him as cows in the pen."
(Ath. XI.8.32)

अग्निर् ज्योतिर् ज्योतिर अग्निर्
इन्द्रो ज्योतिर ज्योतिर इन्द्रः ।
सूर्ये ज्योतिर ज्योतिः सूर्यः ।। (स० १८३१)

"Agni is light, the light is Agni ;
Indra is light, the light is Indra ;
Surya is light, the light is Surya." (S. 1831).

The following, *inter alia*, hymns may be quoted to illustrate that the Vedas teach that "Agni (fire) verily is all the deities." (Vide *Aitareya Brahmana*, Haug, P. 1)

त्वम् अग्न इन्द्रो वृषभः सताम् असि
त्वं विष्णुर उरुगायो नमस्यः ।
त्वं ब्रह्मा रयियिद ब्रह्मणस्पते
त्वं यिधर्तः सचसे पुरन्ध्या ।।३।। ऋ० २।१
त्वम् अग्ने राजा वरुणो धृतव्रतस्
त्वम् मित्रो भवसि दस्म ईडयः ।

त्वम् अर्यमा सत्पतिर् यस्य संभुजं
त्वम् अंशो विदथे देव भाजयु: ॥४॥ ऋ० २।१
त्वम् अग्ने अदितिर देव दाशुषे
वं होत्रा भारती वर्धसे गिरा ।
त्वं इला शतहिभासि दक्षसे
त्वं वृत्रहा वसुपते सरस्वती ॥ ऋ० २।१।११

"Thou O Agni ! art Indra, the Hero of heroes,
Thou art Vishnu of the mighty stride, adorable,
Thou, O Brahmanaspati, art Brahman who possesses wealth,
Thou, O Sustainer, tendest us with wisdom. (Rg. II.1.3)
Thou, O Agni, art King Varuna whose laws stand fast ;
Thou as Mitra, wonder-worker, art adorable ;
Thou art Aryaman, Lord of heroes, enriching all ;
O Thou God ! Thou liberal Ansha in the synod. (Rg. II.1.4.)
Thou, God Agni, art Aditi to the offerer of oblation ;
Thou, Hotra Bharti, art glorified by the song ;
For conferring power, Thou art the hundred-wintered Ila ;
Thou, Lord of wealth, art Vrita-slayer and Saraswati."
(Rg. II.1.11)

प्रते यक्षि प्र त इयर्मि मन्म
भुवो यथा वन्द्यो नो हवेषु ।
धन्वन्निव प्रपा असि त्वमग्न
इयक्षवे पूरवे प्रत्न राजन् ॥ (ऋ० १०।४।१)

"To Thee (Agni) I will bring oblation, to Thee I will send my prayer——to Thee who hast been adorable in our invocations ;
A fountain in the desert art Thou, O Deity !
to the worshipful man, O Ancient King !" (Rg. X.4.1)

अग्निं मन्ये पितरम् अग्निम् आपिम्
अग्निं भ्रातरं सदमित् सरवायम् ।
अग्नेंर् अनीकं वृहत: सपर्यं
दियि शुक्रं यजतं सूर्यस्य ॥ (ऋ० १०।७।३)

"The deity I deem my Father, my kinsman, my Brother, deem Him my Friend for ever.
I honour as the face of the great Deity,
the holy light of the sun in the sky." (Rg. X.7.3)

जायेव योनावरं विश्वस्मै । (ऋ० १।६६।५)

"Like a wife in a household, an ornament to all." (Rg. I.66.5)

अग्निः प्रियेषु धामसु
कामो भूतस्य अव्यस्य
सम्राडेको विराजति ।। (साम० १७१ ; अ० ६।३६।३)

> "Agni in His beloved forms,
> Lover of what has been and what will be,
> Shines, the sole Emperor."

(S, 1710 ; Ath.)

Agni is described as *'Grihapati'* (*Yajur* 2. 27), presiding deity of the household, and also the President of the Eternal Laws *'Adhyaksham dharmanam'* (Rg. VIII. 43. 24). *Agni* particularly represents the ideal of a Brahmin. Says the Rg. Veda (VIII. 44. 21) :—

> "Agni is supreme among those who live the holy life. He is the holy Sage (Vipra,) the holy poet (Kavi)."

We may catalogue the following superlative terms, indicating the supreme state of every value of life, that have been applied in the Vedas to the Deity, *Agni* :—

रन्नधातमः	——the supreme giver of treasure. (Rg. I. 1. 1.)
वीरवत्तमः	——the greatest leader of heroes. (Rg. I. 1. 3)
यविष्ठः	——most youthful. (Rg. I. 26. 2 & VIII 60. 4)
अङ्गिरस्तमः	——the supreme Angiras. (Rs. I. 31. 2)
यजिष्ठः	——most adored. (Rg. I. 44. 5)
वेधस्मः	——the wisest. (Rg. I. 75. 2)
वाजसातमः:	——the best gainer of power. (Rg. I. 78. 3)
वृत्रहन्तमः	——the supreme Vrita-slayer (destroyer of darkness, evil) (Rg. I. 78. 4)
मन्दिष्ठः	——Best praised. (Rg. I. 97. 3)
तवस्तमाः	——Mightiest. (I. 109. 5)
सहसा सहन्तमः	——Most victorious with conquering strength (I. 127. 9)
शंतमः	——Kindest, most blissful. (Rg. I. 128. 7)
श्रेष्ठः	——Most excellent. (Rg. III. 21. 3)
प्रेष्ठः	——Most beloved. (Rg. I. 186. 3)
यशस्तम	——The most splendid one. (Rg. II. 8. 1)

कवितमः	——Best of poets. (Rg. III. 14. 1)
नृतमः	——Most rich in men. (Rg. III. 19. 3)
चेतिष्ठः	——Most famous of nobles. (Rg. V. 27. 1)
मन्द्रतमः	——Most joyous. (Rg. VI. 11. 2)
वेधस्तमः	——Wisest. (Rg. VI. 14. 2)
नेदिष्ठम्भाप्यम्:	——Nearest kin. (Rg, VII. 15. 1)
दस्यहन्तमः	——Best slayer of the wicked. (Rg. VIII. 39.8)
यजिष्ठः	——Best priest. (Rg. VIII. 60. 1)
प्रतिष्ठः	——Most famous. (Rg. X. 87. 1)

Says the Upanishad :—

अरण्यो र्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईऽयो जागृवाद्भिर्मनुष्ये भिरग्निः ।
एतद्वैतत् ॥८॥

"The sacrificial fire lodged in two fire-producing pieces of wood, (as also the Fire lodged in the hearts of Yogis) that is well protected, just as much as a foetus is by a pregnant woman, and the Fire that is adorable every day by vigilant men with oblation (and contemplation)——*that Fire too is but this Brahman.*" (Katha Up. II. i. 8)

स यश्चयं पुरुषे । यश्चासावादित्ये । स एकः ।

"He that is here in the human person, and He that is there in the Sun, are one."

(*Tait. Up*. 2. 8. 5).

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौपुरुषः सोऽमस्मि ॥१६॥

"O, thou Sun, who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajapati, do remove thy rays, do gather up thy dazzle. I shall behold that form of thine, which is the most benign. The Purusha, who is there, in the solar orb, that Person am I." (*Isa. Up*. 16)

As explained by Sri Samkara : "Brahman in Its form as *Hiranyagarbha* resides in the solar orb and presides over all the deities that are but Its different manifestations. '*Agni*' means a deity which presides over Time (Kala).* The know-

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*Even the idea of Time (*Kala*) has been deified. It is said that Destiny acts through Time. Hence, Time (*Kala*) is made synonymous with Destiny. Sage Vyas says in the *Mahabharata* Shanti Parva, (XX/V/5, 11-12) :—

"5. No one can acquire anything by his own deeds or by sacrifices and adoration. No man can give anything to another. Man gets everything through Time. The Great Ordainer has made the course of time the instrument of acquisition."

"11. If the proper time does not come, no one is born and no one dies. If the Time does not come, the infant does not gain power of speech. If the Time does not come one does not come by youth. It is with Time that the seed sown sprouts up."

"12. If the Time does not come, the Sun does not appear in the horizon, nor, when the Time for it does not come, does he set. If the Time for it does not come, the Moon does not increase nor wane, nor the ocean with its waves, rise and ebb."

Sage Vyas also writes in Srimad Bhagavad Purana the story of the discomfiture of Prince Arjuna after the passing away of Lord Krishna : how he was looted on the way from Dwarka to Hastinapur, and failed to provide a safe escort to the princesses and the treasure. In the text (I/XV) Prince Arjuna thus himself narrates the story of his discomfiture to King Yudhisthara on his arrival at Hastinapur :—

अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन् ।
गोपैरसद्भिरवलेव विनिर्जितोऽस्मि ।।२०।।
तद्वैधनुस्त इषवः स रथो हयास्ते ।
सर्वं क्षणेन तद भूद सदी शरिक्तं
भस्मन् हुतं कुहकराद्धमिवोप्तमूष्याम् ।।२१।।

"I was escorting (the princesses), but on the way was vanquished by vicious cowherdsmen as if I were a helpless woman with the result that I could not protect them. I still hold the very same *Gandiva* bow, the same celestial arms (or bombs), the same car, the same horses, and I am the very same Arjuna before whom the biggest of kings used to bow down their heads, but alas ! all these became as nought and devoid of vitality in a trice in the absence of Lord Krishna in the same way as butter poured in *Homa* after the fire has been extinguished, or just as service rendered with craftiness, or seed sown in barren land becomes useless. Hence, it is said :

पुरुषबली न होय, काल होय बलवान ।
भिल्लन लूटी गोपिका, वही अर्जुन वही बाण ।।

"It is *Time* (*Kala*) that is powerful, not man. Prince Arjuna, possessing the same *Gandiva* bow, which had made him victorious in the Mahabharata, could not provide a safe escort to the princesses, who were looted on the way from Dwarka to Hasthinapur (after the passing away of Lord Krishna) by the Bhil tribes of Rajasthan, as he found himself powerless even to lift the *Gandiva*, much less wield it."

ledge of the Absolute Spirit, like the effulgence of the Sun, or like heat in fire is nought else than the Absolute Essence Itself. It is "*Spirit of the Fire,*" *not Fire itself* ; therefore, the attributes of the latter, Heat and Flame, are not the attributes of the former, but of that of which that Spirit is the unconscious cause.'

This explanation is borne out by the following Vedic text :—

को अद्धा वेद क इह प्र वोचद
देवाँ अद्धा पथ्या ३ का समैति
ददृश्र एषाम् अवम आ सदाँ सि
परेषु या गुह्येषु व्रतेषु ।। (ऋ० ३।५४।५)

"Who knows this truly and who will now declare it,
What paths lead together to the gods ?
Only the lowest aspects of the existence of those are seen,
Who exist on supreme, mystical planes.'' (Rg. III. 54. 5)

Madam H. P. Blavatsky arrives at a similar conclusion based on an archaic Buddhist manuscript, 'The Stanzas of DZYAN' (Vide, *The Secret Doctrine*, Vol. I, P. 239) :—

"Let it be remembered that the Fire, Water and Air of Occultism, or the "Elements of Primary Creation" so-called, are not the compound elements they are on earth, but noumenal homogeneous Elements——the Spirits of the former. Then follow the Septenary Groups or Hosts……

"The number seven, as applied to the term Septenary Host, above-mentioned, does not imply only seven Entities, but seven Groups or Hosts, as explained before. The highest Group, the Asuras born in Brahma's first body, which turned into "Night" are septenary, *i. e.*, divided like the Pitris into seven Classes, three of which are bodiless (arupa) and four with bodies. (See *Vishnu Purana*, Book I) They are in fact more truly our Pitris (Ancestors) than the Pitris who projected the first physical man."

In fact, the term '*Deva*' includes all kinds of celestial beings (those without a physical body) including low earth-bound spirits——भूतादिदेवयोनय: ।। There is yet another explanation of '*Devas*' (gods) to be found in the *Mahabharata* (Shanti Parva, 210/30-39) :—

"30. *The ear, the skin, the two eyes the tongue, and the nose, are the five organs of knowledge. The two feet, the anus, the organ of generation, the arms and speech, are the five organs of actions.*"

"31. *Sound, touch, form, taste, and smell are the five objects of the senses covering all things. The Mind lives upon all the senses and their objects.*"

"32. *In the perception of taste, the Mind becomes the tongue, and in speech Mind becomes words. Covered with the different senses, Mind becomes all the objects which exist in its apprehension.*"

"33. *These sixteen, existing in their respective forms, should be known as* gods. *These adore Him who creates all knowledge and lives within the body.*"

"38. *This sacred building of nine door (body) is endued with all these existences. That which is high above them, viz., the Soul, lives within it pervading it all over. Therefore, it is called Purusha.*"

"39. *The Soul is not subject to decay and death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, endued with qualities, subtile, and the refuge of existences and qualities.*"

The Atharva Veda (*XI.* 8. 13), after describing the creation of man, says that "having fused the mortal man complete, the Gods enter into him."

So also says Mundaka Upanishad (III. ii. 7):

गत: कला: पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रति देवतासु ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकी भवन्ति ॥७॥

"(At the time of liberation) to their sources repair the fifteen constituents (of the body), and to their respective *gods* go all the *gods* (of the senses). And the *Karmas*, and the soul that stimulates the intellect, all become unified with the supreme Undecaying."

The essence of the Veda is that the Absolute and the personal God are one, and that God and His *Shakti* (power) are one. God's forms ara equal to one another, and God's names are equal to one another. Each name stresses one divine quality or attribute and implies the other qualities and attributes as well. For instance, the 'Vishnu Sahasranam' shows Siva is an ardent Vishnu worshipper, and the Rameswaram temple shows how Sri Rama, an incarnation of Vishnu, is a Sivaworshipper. Similar instances can be multiplied.

In *Vishnu Purana* (I, ii, Wilson, I, 13-15) Parashara instructs Maitreya, and calls upon Vishnu in his triple hypostasis :

"Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all; to him who is Hari, Hiranyagarbha, and Shankara (Brahma, Vishnu and Shiva), the creator, the preserver, and destroyer of the world, to Vasudeva, the liberator (of his worshippers); to him whose essence is both single and manifold; who is both subtile and corporeal, indiscreet and discreet; to Vishnu, the cause of final emancipation. Glory to the supreme Vishnu, the cause of the creation, existence, the end of this world; who is the *root of the world*, and who *consists of the world*."

As explained by an American author, Yogi Ramcharaka, in his lectures on *Raja Yoga* (P. 170):—

"The Catholic doctrine of Angels and Arch-angels is corroborated by those among the Yogis who have been "behind the veil", and they give us report of the "Devas" and other advanced Beings. So the Yogi accepts these reports of the various mystics, saints and inspired ones, and accounts for them all by laws perfectly natural to the students of the Yogi Philosophy, but which appear as supernatural to those who have not studied along these lines."

Even the Mimamsa school of philosophy which deals with different gods, their functions and what they symbolize, and prescribes various rituals far their worship, postulates the immanence of the One Underlying Reality in all the Divine Beings. The fact is that the six tradional schools of Hindu philosophy are not at all basically contradictory, but are six different ways of approaching the One Reality, that may appeal to different people. By virtue of their past Karma souls are in different stages of development, and what is good for one is not always good for another. One of the hymns of the Rig Veda reads:—

"*Man's tastes and trades are multifarious,*
So their ends and aims are various.
The smith seeks something cracked to mend,
The leech would fain have sick to tend,
The priest desires a devotee,
From whom he may extract a fee.
…………………………………………
The draught horse seeks an easy yoke,
The merry dearly love a joke;
Of pretty maidens men are fond,
And thirsty frogs desire a pond.'

As observed by Kenneth Walker in this work, '*Diagnosis of Man*' (P. 118, Pub. *Jonathan Cape*):—

"It must be borne in mind that from time immemorial, Indian thinkers have fully recognised the fact that every man differs in what he has the capacity to think about and perceive, and that the same truths can be given in a variety of ways, suited to different stages in intellectual development and to different tastes and aptitudes.

"The Vedanta is an attempt to sum up the whole of human konwledge and it makes use of the whole of human experience ; at one time, it is a religion, at another, a philosophy, and at another a science. Its aim is the solution of the mystery of existence."

In the words of Sir Jean Herbert* :

"We are prone to regard as superstition the practice common to so many Orientals of putting every action, every thought, every being and every place under the protection of a godhead frequently invoked, and of repeating sacred formulae incessantly. We fail to see that this constant appeal to divinity at every moment of the day throughout life is precisely one of the most powerful means of safeguarding and developing our sense of unity in life.

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* Quoted from his article on '*Relationship beaween East and West*' in the 'Divine Life.'

"This sense of totality is of necessity accompanied by a sense of continuity which refuses to accept as objective truths the artificial sub-divisions created by our intellect for practical purposes within nature as a whole. Distinguishing the atmosphere from the troposphere and the stratosphere, intelligence from instinct, or "white" from "coloured" races, may be a useful process for the scientist ; but we are often naive enough to think that these names correspond to shapely-defined entities, and to confuse our plans with reality. Hindus and Buddhists go so far as to deny any interruption of the continuity between God, the human soul, the animal world and inert nature. To them a symbol means a symbol, a plan a plan and reality what it really is——through and beyond what we perceive and understand.........

"The Oriental stand-point has been summarised in two sentences. Sir Mohammad Iqbal describes philosophy to us as follows :

"The unity of things is so evident that I am sure a drop of human blood would fall if you were to prick, with the point of a lancet, a petal of the rose." Tagore shows us the method :

"Fulfilment through Harmony with all things." An Oriental cannot conceive how a proposition can be true scientifically and yet contrary to religion ; how a man devote a few hours to God once a week and be rid of his duties to Him for the rest of the time."

The Hindu tradition is not to deny the gods that others worship. This unique aspect of Hinduism is repeatedly emphasised in clearest terms in the verses of the *Bhagavad Gita*' (Ch. IV, VII & IX), wherein Lord Krishna says that all forms of worship lead to God and that He confirms and strengthens one's faith in any object, person or deity that one may worship earnestly, as He is immanent in everything. For instance,

"*Whichever form (of deity) a worshipper wishes to worship with faith, I make his faith steady in that form.*" (*VII/21*)

"*Endued with this faith, such a worshipper adores the deity (in that form), and obtains from it all that he deserves though they are really given by* Me. (*VII/22*)

"*But the fruits thus obtained by men of no knowledge are perishable. Those that worship the divinities (gods) go to the celestials ; those that worship* **Me** *come to* **Me**." (*VII/23*)

"*Even those devotees who worship other gods with faith, really worship Me (though) in an irregular way.*"

Bhagavad Gita, IX, 23)

Similarly, we have in *Vishnu Sahasranama* :

आकाशात पतितं तोयं, यथा गच्छति सागरं ।
सर्वं देव नमस्कारः केशवं प्रतिगच्छति ।।

"Just as rain water coming down from the sky ultimately goes to the sea, the obeissance given to all the deities reaches the Lord Keshava."

Vaishnavism attaches a special importance to image-worship as a powerful and never-failing means of attaining the grace of God. To a Hindu, worship, like song and poetry, is an overflow of the joy of the soul. Says the Rg. Veda (X.68.1) :

"Like joyous streams bursting from the mountain the hymns of prayer have proceeded to the Divinity."

Hinduism is, therefore, not a religion but a philosophy of life.

As observed by Dr. S. Radhakrishnan :

"Hinduism itself has become a mosaic of almost all the types and stages of religious aspiration and endeavour. It has adapted itself with infinite grace to every human need and it has not shrunk from the acceptance of every aspect of God conceived by man, and yet preserved its unity by interpreting the different historical forms as modes, emanations, or aspects of the Supreme.

"Hinduism requires every man to think steadily on life's mystery until he reaches the highest revelation. While the lesser forms are tolerated in the interests of those who cannot suddenly transcend them, there is all through an insistence on the larger idea and the purer mode of worship.

"Hinduism does not believe in forcing up the pace of development......It is less dependent on historical facts, is freer from authority. Its goods form no exclusive group. Its pantheon has stood wide open for the admission of new deities who are always naturalized as aspects of the supreme Godhead."

The following testimony of a Western Sadhaka, Swami Vijayananda (Dr. A. J. Weintrop)* residing in India may be quoted with profit :—

"Orthodox Hindus are not 'idol-worshippers' in the sense we give to this term in the West. All images and names are for them merely different aspects of the "One. A particular form or name is used only to provide a focus for their devotion. This is not only the view of a few philosophers, but every average cultured Indian knows this as a fact.

"Ever since I have come in contact with Indian culture I have been struck with admiration, seeing how profound and elaborate the science of worship is in India. It is not merely as one might think an out-pouring of devotion, or religious emotion. Every detail of the image worshiped has its significance. The expression of the face, the colour of the skin, the attitude, the gestures of the hands, the ornaments, all have a definite symbolical meaning. The worship is done by a qualified Brahmin. The words he uses in the worship are mostly *mantras* that have to be modulated with mindfulness in a certain way aiming at establishing a communion between him and the Divine Power. His movements are *Mudras*, ritual gestures. The whole process of the *Puja* (worship) is to the minutest detail arranged in such a way as to invoke one's inner response to the Divine Power. In some temples this has been done without any break for generations and generations and has created a very powerful religio-spiritual atmosphere in those places."

One may further cite the following authoritative observations of hon. Venkatarama Aiyar, J. from a ruling of the Supreme Court of India, reported in A. I. R. 1958 S. C. 255 (264), in which the question of the right of temple entry was involved :—

"There has been difference of opinion among the writers as to whether image worship had a place in the religion of the

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* [Quoted from his article on '*Rubric for Westerners*' in '*Ananda Varta*,' Vol. *V*, No. 3, P. 216.]

Hindus, as revealed in the Vedas. On the one hand we have hymns in praise of Gods, and on the other, we have highly philosophical passages in the Upanishads describing the Supreme Being as omnipotent, omniscient and omnipresent and transcending all names and forms When we come to the Puranas, we find a marked change. The conception had become established of Trinity of Gods, Brahma, Vishnu and Siva as manifestations of the three aspects of creation, preservation and destruction attributed to the Supreme Being in the Upanishads, as, for example, in the Taittriya Upanishad, Bhrigu Valli, First Anuvaka :

"That from which all beings are born, by which they live and into which they enter and merge."

"The Gods have distinct forms ascribed to them and their worship at home and in temples is ordained as certain means of attaining salvation. These injunctions have had such a powerful hold over the minds of the people that daily worship of the deity in temple came to be regarded as one of the obligatory duties of a Hindu. It was during this period that temples were constructed all over the country dedicated to Vishnu, Rudra, Devi, Skanda, Ganesha and so forth, and worship in the temple can be said to have become the practical religion of all sections of the Hindus ever since. With the growth in importance of temples and of worship therein, more and more attention came to be devoted to the ceremonial law relating to the construction of temples, installation of idols therein and conduct of worship of the deity, and numerous are the treatises that came to be written for its exposition. These are known as Agamas, and there are as many as 28 of them relating to the Saiva temples, the most important of them being the Kamikagama, the Karanagama and the Suprabhedagama, while the Vikhanasa and the Pancharatra are the chief Agamas of the Vaishnavas."

The Taittiriya Upanishad begins with the invocation :

'OM...
May Mitra grant us peace !
May Varuna grant us peace !
May Aranya grant us peace !
May Indra and Brihaspati grant us peace !

May the all-pervading Vishnu grant us peace !
Hail to Brahman !
Hail to Thee, Thou source of all power !'

Likewise says the Kaivalya Upainshhad :

"The seers meditate on Him and reach the source of all beings, the witness of all. He goes beyond all darkness. He is Brhama, He is Shiva, He is Indra, He is the Supreme, the changeless Reality. He is Vishnu, He is the primal energy, He is enternity. He is all. He is what has been and what shall be. He who knows Him conquers death. There is no other way to liberation."

The one purpose of religion (derived from *legere*, to bind) is to bind the hearts of human beings to each other and to God. Says the Rig Veda :

सं गच्छध्वं सं वदध्वं सं व्रो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ।। (ऋ० १०।१९१।२)

"Assemble ; speak with one another ;
Let your minds be of one accord." (Rg. X. 191-2)

समानो व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुपहासति ।। (ऋ० १७।१९१।४)

"Common be your aim, and your hearts united ;
Let your minds be in full agreement so that an excellent common status of life may be achieved." (Rg. X. 191-4)

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो दावृधुः सौभगाय ।
युवा पिता स्वपारुद्र एषां सुदुघापृश्निः सुदिना मरुद्भ्यः ।। (५।५९।१५)

"All humankind are like common members of a family. There is none superior among them, non inferior by birth. God is the father of all beings and the earth is their Mother. It is only by living up to this ideal that people can truly live in peace and prosperity."

Says the Atharva Veda :

सहृदयं सांमनस्य मविद्वेषं कृणोमियः ।
अन्योअन्यमभि हृर्यंत ।।

"I ordian for you concord of heart, unanimity of mind and freedom from hatred in dealing with each other. Love one another in all ways."

सं वः पृच्यन्तां तन्यः सं मनांसि समुव्रता ।
सं वोऽय ब्रह्मणस्पतिर्भगः सं वो अजीगमत् ।।

"Let your bodies and minds work together in harmony for the achievement of the common ideal (general welfare). It is for this that God, the Protector of the universe, has brought you together in life."

Vedic universality requires man to establish friendship with the whole universe, with all other beings.

मित्रस्य मा चक्षुषासर्वाणि भूतानि समीक्षन्ताम्।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।
मित्रस्य चक्षुषा समीक्षामहे॥ (यजु० ३६।१८)

"May all beings look on me with the eye of a friend ;
may I look on all beings with the eye of a friend ;
may I look on one another with the eye of a friend."

(Yaj. XXXVI. 18)

Friendship leads to fearlessness and peace and works for universal happiness.

अभयं मित्राद अभय अमित्राद्
अभयं ज्ञाताद अभयं पुरो यः।
अभयं नक्तम् अभयं दिवा नः
सर्वा आशा मम मित्रं भवन्तु॥ (अ० १९।१५।६)

"May I be fearless of the friend, fearless of the foe ;
fearless of the known, fearless of the unknown ;
May our nights be without fear, our days without fear,
May all the directions be my friends."

(Ath. XIX. 15-6)

The Veda states that its wise words are for all mankind, not to be limited to any group or nationality.

यथेमां वाचं कल्याणीम्
आवदानि जनेभ्यः।
ब्रह्म राजन्याभ्यां
शूद्राय चार्याय च
स्वाय चारणाय च। (यजु० २६।२)

"So may I speak these blessed words to the people at large ;
to the Brahmana and the Kshattriya,
to the Sudra and the Vaishya,
to my own people and to the foreigner."

(Yaj. XXVI.2)

Religion contains philosophy, ethics, mythology and rites. Of these the first two—philosophy and ethics—are an essential part of it, while the latter, the mythological and ritualistic aspects of religion, although they make a strong popular appeal to common people, are nevertheless the non-essential part of it, constituting the outer covering and not the kernel of religion.

The special effect of the ritual is that it creates an atmosphere of holiness and bliss. Take, for instance, the following invocations made at the various Vedic *Yajnas* :—

भद्रो नो अग्निराहुतो
भद्रा रातिः सुभगभद्रो अध्वरः ।
भद्रा उत प्रशस्तयः ।। (ऋ० ८।१९।१९)

"May Agni, invoked by us, be blissful,
Blissful be the divine bounty ;
O Gracious One ! May our sacrifice be blissful ;
And blissful be our songs of praise."

(Rg. VIII. 19-19)

द्यौः शान्तिर अन्तरिक्ष ॐ शान्तिः
पृथ्वी शान्तिर् आपः शान्तिर ओषधयः शान्तिः ।
वनस्पतयः शान्तिर विश्वेदेवाः शान्तिर ब्रह्म शान्तिः
सर्वं ङ् शान्तिः शान्तिर् एव शान्तिः
सामा शान्तिर् एधि ।। (य० ३६।१७)

"Peace of sky, peace of mid-region, peace of earth, peace of waters, peace of plants.
Peace of trees, peace of All-Gods, peace of Brahman, peace of the universe, peace of peace :
May that peace come to me !"

(Yaj. 36-17 also Ath. 19. 9. 14).

But of Vedic yajnas or sacrifices the Upanishad says :

प्लवा ह्येते अदृढा यज्ञ रूपा ।

"Verily they are frail rafts——these sacrifices."

(Mundaka Up. I. 2. 7).

इष्टा पूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीन तरं वा विशन्ति ।।

"The deluded fools, believing the sacrifices and other rites inculcated by the Vedas and the Smrtis to be the highest, do not understand the other thing (knowledge of the Self) that leads to liberation of the soul. They, having enjoyed (the fruits of action) in the heavenly worlds that are

the abodes of pleasure, return to this world or enter an inferior world.''
(Mundaka Up. 1. 2. 10)

Sage Yagnavalkya says in the Brihadaranyaka Upanishad :

"The seers, O Gargi, call him Akshara—the changeless Reality ………He, O Gargi, who in this world, without knowing this Akshara offers oblations, performs sacrifices, practises austerities, even though for many thousands of years, gains little : his offerings and practices are perishable. He, O Gargi, who departs this life without knowing the Imperishable, is pitiable. But he, O Gargi, who departs this life knowing the Akshara, is wise."

Says Yama, the King of Death to Nichiketa in the Katha Upanishad :

"Well I know that earthly treasure lasts but till the morrow. For did not I myself, wishing to be King of Death, make sacrifice with Fire? But ths sacrifice was a fleeting thing, performed with fleeting objects, and small is my reward, seeing that only for a moment will my reign endure."

Lord Krishna thus explains the same thing in *'The Bhagavad Gita'* :—

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।। (३।११)
यान्ति देव व्रता देवान् पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपिमाम् ।। (९।२५)

"By Yajnas (sacrifices) you can satisfy the Devas, and the Devas (celestials) will in return satisfy you with worldly advancement. As a result of this mutual satisfaction you will attain material welfare."
(3/11)

"Those who worship the *Devas* go after death to the region of the *Devas* ; those who worship the *Pitris* (ancestral spirits) go to the abode of the *Pitris* ; those who worship the ghosts and devils go to their world ; and those who worship me, the Sat-Chit-Anand Atman, attain Me, that is, attain liberation or release from the bondage of birth and death.''
(9/25)

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृता ।
तां स्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।।

"Those worlds of devils are covered by blinding darkness (of ignorance). Those (ignorant) people that kill the Self (through ignorance) go to them after giving up this body."
(Isa. Up. 3)

Why it is difficult to understand the true purport of the Vedas is explained in the following verses of *Srimad Bhagavad*:—

परौक्षवादो वेदोऽयं वालानुमनुशासनम् ।
कर्म मोक्षाय कर्माणि विधत्ते ह्यगदं यथा ।। (११।३।४४)

"The Vedas are in a sort of code language so that its real purport cannot be gathered from mere word meaning. The Veda prescribes a *Karma Kanda* (Code of rituals, *e. g.*, *Yajnas*) with a view to secure one's release from the effects of *Karma*. Just as medicine is given to children in the form of sweet pills, in the same way the ignorant ones are led into doing good *Karma* by being given the expectations of a heaven."

(XI. 3. 44)

यद् घ्राणभक्षो विहित: सुराया—
स्तथा पशोरालभनं न हिंसा ।
एवं व्यवाय: प्रजया न रत्या
इमं विशुद्धं न विदु: स्वधर्मभ् (११।५।१३)
येत्वनेवं विदोऽसन्त: स्तव्धा: सदभिमानिन: ।
पशुन् द्रुह्यन्ति विस्रब्धा: प्रेत्य खादन्ति ते च तान् ।। (११।५।१४)

It is laid down for the Sautramani Yajna too that Sura (wine) is to be smelt only and not drunk. Also the sacrificial animal is only to be touched (by the axe)and not to be killed. Similarly, even a married man is not premitted sexual intercourse with his wife except for purposes of procreation. But those who take to a literal translation of the Veda and are pleasure-seekers do not understand their true Dharma. They are self-conceited and consider themselves to be pious while they are really a bad lot. Such deluded people kill the animals and after their death (that is, in their next life) they are killed by those animals."

(Srimad Bhagavad, XI. 5. 13-14)

Of Vedic Yajnas Lord Buddha proclaims in *Buddha Charita* :—

यदात्थचादिष्ट फलम् कुलोचितम्
कुरुष्व धमपि मख क्रिया मिति ।
नमो मखेभ्यो नहि कामये सुखम्
परस्य दु:खस्य क्रिययापदिष्यते ।।

"And as for your saying that for the sake of Dharma I should carry out the sacrificial ceremonies which are customary in my family and which bring the desired fruit, I do not approve of sacrifices: for I do not care for happiness which is sought at the price of others' suffering."

In his work "250 *years of Buddishm*" (Published by Government of India) Mr. P. V. Vapat writes :

"While the religion of the Vedas allowed animal sacrifice to propitiate the gods, Buddhism set its face against such sacrifices ; on the contrary it raged a merciless campaign against this practice. The complicated nature of the sacrificial ritual required the services of Brahmans, who had specialized in that lore...........The Sudra on the other hand was assigned menial tasks such as chopping wood and cutting grass for the sacrifices, and dragging to the sacrificial ground dumb animals, like cows, bullocks and rams, with tears trickling down their faces as described in the Buddhist texts such as the *Kutadanta Sutta* of the *Diggha Nikaya*."

Lord Buddha's message is best summed up in the following lines of Arnold's '*Light of Asia*' :—

"*Perchance the gods have need of help themselves*
Being so feeble that when sad lips cry
They cannot save ! I would not let one cry
Whom I could save ! How can it be that **Brahm**
Would make a world and Keep it miserable,
Since, if all powerful, he leaves it so,
He is not good, and if not powerful,
He is not God ?

....

"*Nay ; it may be some of the gods are good*
And evil some, but all in action weak ;
Both pitiful and pitiless, and both——
As men are——bound upon this wheel of change.

....

"*Then the World-honoured spake : "Pity and need*
Make all flesh kin. There is no caste in blood
Which runneth of one hue, nor caste in tears,
Which trickle salt with all ; neither comes man
To birth with **tilka-mark** *stamped on the brow,*
Nor sacred thread on neck. Who doth right deeds
Is twice-born, and who doeth ill deeds vile."

As observed by Sri Swami Sivanand in his Address on "*Fundamentals of Religions*"* :

"When in olden times people forgot all about the Vedic monotheism, there arose Zoroaster. He preached the worship of one God, Ahura Mazda, and condemned the worship of Devas.

"When the religion of the Vedas degenerated into a blind observance of rites and sacrifice of animals, when the Sudras were treated with contempt by the Brahmins, there appeared the compassionate Buddha, who stopped killing of animals and raised the status of Sudras.

"When the priests of Judaism became arrogant, there arose Jesus to purify Judaism. When Christianity had also degenerated into idolatry and superstition, there appeared Mohammad to preach his monotheism.........

"Sri Sankara appeared to remove wrong beliefs and abuses in Buddhism and Judaism and established Kewala Advailta or Absolute Monism. Sri Ramnuja appeared to teach Bhakti and make people practise devotion and realize God while remaining in the world.

"If people become crual, a teacher like Buddha appears to preach *Ahimsa* or non-injury. If they become timid, another teacher like Guru Govind Singh comes to infuse courage in them. If they become inclined towards religious *Tapas*, a teacher like Ramanuja comes and preaches : "Realize while enjoying the world."

"Thus all great religious teachers were original reformers. They tried to improve the existing religions and do good in their own way to suit the time and condition of the society in which they were born."

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* *Vide*, 1953 World Parliament of Religions Commemortion Volume.

PART VII. RITA AND DHARMA—COSMIC LAWS

If we ignore the non-essential part of religion, we are left with the philosophical and ethical aspects of religion. Now the ethical code laid down by the various religions is practically the same. In his work *'Ends And Means'* Aldous Huxley says :

"As knowledge, sensibility and non-attachment increase, the contents of the judgments of value passed even by men belonging to dis-similar cultures tend to approximate. The ethical doctrines taught in the Tao Te Ching, by Gautam Buddha and his followers on the Lesser and above all the Greater Vehicle, in the Sermon on the Mount and by the best of Christian saints, are not dis-similar. Among human beings who have reached a certain level of civilization and of personal freedom from passion and social prejudice there exists a real *consensus gentium* in regard to ethical first principles."

Vedic theism presupposes the existence of *Satyam* (Truth) and *Ritam* (Eternal Order) which also includes *Dharman* or *Dharma*, laying down the Highest Moral Code for man. The *Rg Veda* says, 'As *Satya* upholds the earth, so does *Rita* uphold the heavens.' (Rg. X. 85. 1). The path of religious progress is the path of Truth. Of *Satyam* or Truth the Upanishad says,

सत्येन लभ्यस्तपसा ह्येस आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

....

सत्यमेव जयति नानृतं
सत्येन पन्था विततो देवयानः ।
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत्सत्यस्प परमं निधानम् ।

"The Atman is attained through Truth, austerity, complete Knowledge and continence practised for ever......
Truth alone triumphs and not untruth.
By truth is the divine path laid out,

By which sages, having obtained what they desire,
Ascend the supreme abode of Truth."

Mundaka. Up. (3 1. 5-6)

Again, says the Veda :

सत्यं वृहद् ऋतम् उग्रं
दीणा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं
पृथिवी नः कृणोसु ।।अ. १२।१।१

"Truth, Eternal Order that is great and stern, consecration, austerity, prayer and ritual—these uphold the earth."

(Ath. XII. 1. 1,)

The Veda further lays down that *Rita*, eternal moral law, should guide all attempts at growing rich, and to the man who lives according to Law the earth is full of sweetness and becomes a veritable heaven.

परिचिन् मर्तो प्रविणं ममन्याद्
ऋतस्य पथा नमसा बिवासेत् ।
उतस्वेन ऋतुना सं वदेत
श्रेयांसं दक्षं मनसा जगृभ्यात् ।। (ऋ. १०।३१।२)

"Let a man think well on wealth and strive to win it by the path of Law and by worship ;
And let him take counsel with his own inner wisdom, and grasp with spirit still greater ability."

मधुवाता ऋतायते
मधु क्षरन्ति सिन्धवः ।
माध्वीर नः सनरोषधी: ।।६।।
मधुनक्तेम् ऽतोषसो
मधुमत् पार्थिवं रजः ।
मधुद्यौर् अस्तु नः पिता ।।७।।
मधुमान् नो वनस्पतिर्
मधुमाँ अस्तु सूर्यः ।
माध्वीर् गावो भवन्तुतः ।।८।। (ऋ. १।१०)

"For one who lives
according to Eternal Law
the winds are full of sweetness ;
the rivers pour sweets ;

So may plants be
full of sweetness for us. (6)
Sweet be the night and sweet the dawns;
Sweet the dust of the Earth;
Sweet be our Father Heaven to us. (7)
May the forest tree be full of sweets for us,
and full of sweetness the sun;
May the kine be full of sweetness for us."

(Rg. 1. 90)

विद्या ददाति विनयं
विनयाद्याति पात्रतां।
पात्रत्वात् धनं आप्नोति
धनाति धर्मं ततः सुखं।

"Learning gives one humility;
Humility begets deservedness.
Deservedness gives wealth;
From wealth comes Dharma, and only after that comes Happiness."

धर्मेण रक्षते पृथ्वी धर्मेण रक्षते जगत।
धर्मेण रक्षते विश्व धर्मो रक्षति रक्षितः॥
नहि धर्म्म विना सत्यं न सत्यं धर्म्म विच्युतम्।
नहि ईशो विना धर्म्म अधर्म्मश्च विनाशकृत॥

"The earth is upheld in its place by Dharma and so is the universe, and the whole creation. Dharma protects him who protects his Dharma. There is no Dharma without truth, no truth without Dharma, no Dharma without God and no God without Dharma. Adharma is the sole destroyer of the universe."

धर्मेण हन्यते व्याधि, धर्मेण हन्यते गृहा।
धर्मेण हन्यते शत्रु, यतो धर्मस्त तोजयः॥

"Dharma destroys disease, evil stars nnd enemies, and victory follows wherever there is Dharma."

'*Vaishishika Sauta*' defines '*Dharma*' as follows;—

यतो अभ्युदय निस्श्रेयस् सिद्धिः, स धर्मः।

"Dharma is that which brings joy, in the Life Here, and the Hereafter too."

In fact, the whole Indo-Aryan life was governed by the notion of 'Dharma'. It was the quintessence of the Aryan culture. In its meaning it was very comprehensive. It included religion and yet it was something more than that. It was a conception of obligations of the discharge of one's duties to oneself and to others. This 'Dharma' itself was part of 'Rita', the fundamental moral law governing the functioning of the universe and all it contained. Thus what was needed was that man should only concern himself about his duties, and if his actions were ethically right, the right consequences would inevitably follow. Rights as such were not emphasised.

Derived from the Sanskrit root '*Dhri*' (to hold) *Dharma* stands for that which holds up the existence of a thing, that is to say, the essential nature or the chief characteristics of a thing by which it is known. For example, the characteristic or essential nature of fire is to burn. In the same way, man has also an essential nature that upholds his existence as something distinct from the rest of creation. And this must be *Dharma* of man, that, is, *manav Dharma*. Now what is the essential nature of man? Our religions teach that it is the power of becoming divine that makes out man from all other beings. They further teach that divinity is already within us, that we are divine by nature, but divinity lies deep in our being, and we do not perceive it so long as our unclean mind stands in the way. Just as light cannot be seen through a smoky chimney, the impurities of our mind, *e.g.*, greed, anger, hatred, envy, pride, selfishness and lust obscure the divinity within us. So long as these sway our mind, we make mistakes almost at every step of our life, and very often behave exactly like brutes; our imperfection fills the cup of misery and brings untold sufferings upon us. Therefore, the power of becoming divine must be '*manav Dharma*'.

But *Dharma* for an individual cannot be different from *Dharma* for man as a social being. One of the Upanishads (*Brihad-ararnyaka*) contains the celebrated passage which describes *Dharma* as the King of Kings, that is to say, *Dharma* is that transcendental law above all man-made laws, which no man can dare defy, and to which all man-made laws must conform, *e. g.*, natural laws of evolution, or what we call the laws of Karma or divine justice. Dharma is, broadly speaking, a code of Highest Action laying down the functions and duties for the various orders, groups and institutions of mankind. No civilisation can survive for long which is not based on eternal principles of '*Dharma*' or what we call the verities of existence like Truth and Justice, or our conception of the glory of man or God. Truth or '*Satyam*' alone survives through the Ages, therefore Vedanta teaches:—'Truth alone triumphs, never falsehood.' Indeed, Truth is as everlasting as the Almighty potency of the Sustainer-of-all-that-is, and must therefore outlive all the falsehoods. A civilisation based on falsehood, trickery, cheating, or force can never last long. It has the seed of destruction within itself. The true test by which we may judge a civilisation or Constitution or an economic system is how long it holds the field, and continues to inspire people and hold them together.

That is why the ancient Indian law-givers laid the greatest possible emphasis on Truth being synonymous with Dharma, as may be seen from the following texts :—

सत्यं विना न धर्म्मः स्यात् अधर्मो नानृतं विना ।
सत्याश्रितं सदा पुण्यं पापं मिथ्याश्रितं सदा ।।

"There is no Dharma without Truth and no Adharma without falsehood. The refuge of virtue is Truth, of sins, falshood."

सत्यमेव परं ब्रह्म सत्य रूपो जनार्द्नः ।
नहि सत्यात् परो धर्म्मो नानृतात् पातकं परम् ।।

"Truth is Brahma and God Himself. Truth is the highest virtue and untruth is the greatest sin."

सत्येनाकः प्रतपति सत्येन वसुधा धृता ।
शक्रो वर्षति सत्येन सर्व्वं सत्येन लभ्यते ।

"By Truth alone the Sun shines, the world is held in its place and Indra gives rain. Without Truth there will be flood or drought, the Sun will cease to shine and the world will go to pieces. Everything desirable is obtained by Truth."

सत्ययस्य कथनात्त लोके सर्व्वमाप्नोत्यसशंयम् ।
सत्य हीना क्रिया मोघा तस्यमात् सत्यभयो भव ।

"By speaking the Truth, one undoubtedly gets all that he desires, rather ought to desire. Whatever is done without Truth is futile. Hence, be permeated through and through with Truth."

समान त्रिषु कालषु सर्व्वावस्थासु शाश्वतम् ।
सनातनं म तं सत्य चीयते नापचीयते ।।

"Changeless at all times and in every clime, Truth is eternal and knows neither ebb nor flow."

नह्यसत्यात् परोऽधर्म्म इति होवाच भूरियम् ।
सर्व्वं सोढु मलं मन्ये ऋतेऽलीक परं नरम् ।।

"The Earth cries—Falshood is the greatest sin. I can stand every sin, however, terrible, except a liar."

सत्यं परं ब्रह्म विज्ञान रूपम् ।
सत्यं हि सृष्टिस्थिति लीन कंत्रं ।
सत्यं हि साम्यं किल वस्तु धर्म्मः ।
सत्यं शरण्यं शरणं प्रपद्यते ।।

"Truth is 'Brahma' and Wisdom Supreme. Truth creates, sustains and destroys the Universe. Truth is equality and quality of things. Truth is the only refuge from trouble and tribulations. To Truth, do I surrender myself absolutely."

इच्छानुकूलं यद् वाक्यं धर्माधर्म विवर्ज्जितम् ।
अनृतं तद्धि विज्ञेयं सर्व्वं श्रेयो विधातनम् ।।

"That word which is dictated by desire, regardless of Dharma and Adharma is called falsehood and annihilates good altogether.

यथार्थ कथनं यच्च सर्व्वं लोक सुख प्रदम् ।
तत् सत्यमिति विज्ञेयं न सत्यं यद्विपर्य्यसम् ।।

"That is called Truth which is true to the letter and conduces to the real good of humanity. Truth is not truth if it does not possess both these qualities. Therefore a true word is false, if it is toned down to meet the requirements of sin, and a compromise not for the real good of humanity, is false compromise."

Says the Mundaka Upanishad :

"*The Effulgent Self is to be realized within the lotus of the heart by continence, by steadfastness in truth, by meditation, and by superconscious vision. Their impurities washed away, the seers realize Him.*"

"*Truth alone succeeds, not untruth. By truthfulness the path of felicity is opened up, the path which is taken by the sages, freed from cravings, and which leads them to truth's eternal abode.*"

Says the Brihadaranyaka Upanishad :

"*This universe before it was created, existed as Brahman.*

Brahman created out of Himself priests, warriors, tradesmen, and servants, among both gods and men.

"Then He created the most excellent law. There is nothing higher than the Law. The Law is Truth. Therefore it is said that if a man speak the truth he declares the Law, and if he declare the Law he speaks the truth. The Law and the truth are one."

Likewise, Confucius taught:[1] "Our moral being is the great reality (literally 'the great root') of all existence, and the moral order is the universal law of the world. The highest good was the proper maintenance of a well-balanced system of human relationship."

As the verities of existence taught by all great religions of the world have stood the test of time, we will have to look up to them for light and guidance while laying the foundations of a successful democracy, even though the past records of theocratic states show that rot sets in when the inspiration of the Masters and Prophets has departed. Once we postulate the existence of *Rita*, or an eternal moral order or a Law of Righteousness operating through nature, *e. g.*, the laws of evolution, or *Karma*, or of divine justice, they being eternal and transcendental like the law of gravitation, the best thing that we can do is to conform our human laws to them, so as to allow the natural to express itself as freely and thoroughly as possible through the man-made laws and institutions. In any case, no contractual obligations or rights of suffrage or powers of monopoly should be pitched against the inexorable natural laws of divine justice or against the blinding force of all-conquering Truth——the Truth, for instance, that all Life is one, and that there is a fundamental unity behind diversity, and as such it is only too true that the retribution is in the act itself. It therefore follows as night follows day that without feeling for one-ness of life, and thus securing co-operation to that end——feeling equally for the lowest human being of the meanest race as well as for the best and the highest——no civilisation could last for long, for the bonds that unite human nature are stronger than the strongest steel plate.

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[1] *Vide*, Rufus Jones : '*New Studies in Mystical Religion*', P. 180.

The ten essential ingredients of *Dharma* are :—

धृतिः क्षमा दमोस्तेयं शौचमिन्द्रिय निग्रहः ।
धीर विद्या सत्यमक्रोधो दशकं धर्म लक्षणं ॥

"Steadfastness, forgiveness, self-restraint, non-stealing, purity, control of senses, discrimination, knowledge of scriptures, truthfulness, and absence of anger——these ten virtues are the essentials of Dharma."

Lord Buddha was not interested in theology, but was very much interested in ethics. He said, 'I know nothing about the mystery of God but I know something about the misery of man."

The remedy prescribed by him for all human suffering consists in the noble Eight-fold Path of righteousness (*Arya-Ashtangika-Marg*)——right belief (*Samyak Drishti*), right aspiration (*Samyak Sankalpa*), right speech (*Samyak Vak*), right action (*Samyak Karma*), right living (*Samyak Ajiva*), right effort (*Samyak Vyayam*), right thought (*Samyak Smriti*) and right tranquility (*Samyak Samadhi*). These practices lead an individual to give up the craving of passions, and thereby emancipate him from the thraldom of suffering, and ultimately *Nirvana* (absolute bilss) is attained by a total extinction of all desires.

We find, however, that the ethical code, even though it is sanctioned by all the religions, does not make any appeal to the educated intelligentsia of the present Intellectual Age, because it is so difficult to justify it on merely rational and utilitarian grounds. Why a man should be good and unselfish ? This simple question cannot be answered by our rationalists and utilitarians. With the progress of scientific knowledge, modern intellect is no longer impressed by the dogmas and rituals of religion. Therefore, unless the philosophical aspect of religion is brought home to the people of the present Intellectual Age, they are bound to become agnostics. Vedanta deals with the philosophical aspect of religion *par excellence*, and also gives us a real pactical philosophy of life, which lends a meaning and purpose to life. The negative philosophy of agnosticism or what is known as dialectical Materialism can never satisfy man as he has a divinity within him. A life lived without any mission or purpose in life is no better than that of animals who are satisfied with creature comforts. As observed by Aldous Huxley:

'For a majority of people in the West, purposeless reading, purpose-less-listening-in, purposeless looking at films have become addictions, psychological equivalents of alcoholism and morphinism. Things have come to such a pitch that there are many millions of men and women who suffer real distress if they are cut off for a few days or even a few hours from newspapers, radio music, moving pictures. Like the addict to a drug, they have to indulge their vice, not because the indulgence gives them any active pleasure, but because, unless they indulge, they feel painfully subnormal and incomplete. Without papers, films and wireless they live a diminished existence; they are fully themselves only when bathing in sports news and murder trials, in radio music and talk, in the vicarious terrors, triumphs and eroticism of the films.

'Science and art are only too often a superior kind of dope possessing this advantage over booze and morphia: that they can be indulged in with a good conscience and with the condition that, in the process of indulging, one is leading the 'higher life'. Upto a point, of course, this is true. The life of the scientist or the artist is a higher life. Unfortunately, when led in an irresponsible, one-sided way, the higher life is probably more harmful for the individual than the lower life of the average sensual men and certainly, in the case of the scientist, much worse for the society at large.'

The motive behind the existence of religion is a desire to escape from the trammels of this mortal life upon earth, the body of flesh and blood, and to attain a state beyond all kinds of suffering, sorrow, pain and misery, which the Hindu philosophy classifies under three heads, *tapatraya*: maladies of body and mind, and afflictions caused by events beyond human control. The true purpose of religion is to give man a vision of the laws of life, and a true knowledge of the Creator. Realization of Self in all as God in all, and consequent service of all as service of God, is perfection and consummation of Religion. In the words of Swami Ram Tirtha, 'Religion is essentially a mysterious process by which the mind or the intellect reaches back and loses itself to its inscrutable source, the great beyond.'

It is only by laying emphasis on the fundamental common principles and the philosophical aspect of religion that we can promote a better understanding between different religious communities, and also save educated people from being agnostics.

The Vedantist sees truth in all froms of religion, and in all schools of philosophy. He finds no fault with them——he has no argument with them——the only point he raises is "this is not the whole Truth."

In so far as it gives a scientific exposition of our religious thought and aspirations, Vedanta alone can satisfy the requirements of the modern intellectual man, whom no religion, based on mere dogma can satisfy. As a scientific religion, Vedanta alone holds the key to satisfy the yearnings of a scientifically trained intellect and quench its thirst for knowledge. A scientific age needs a scientific religion. Hence, it is now high time that we should acclaim it as the future religion of the world, accord to it the recognition it deserves, and place it on the high pedestal due to it.

As observed by Swami Sivananda :[1]

"Real religion is one. It is the religion of the heart. It is the religion of love. It is the religion of the Vedas. It is Vedanta. It is the religion of silence. It is Life Everlasting in the imperishable Absolute or the Eternal. Real religion is transcendental. It is above the senses, the mind and the intellect. It is Turiya or sleepless sleep, where there is neither sound nor colour, neither day nor night, neither light nor darkness, neither pleasure nor pain, neither virtue nor vice.

"The ultimate source of religion is God. God is the primary source of all knowledge. By a comparative study of the principal religions of the world, you will understand that the newer religions can be traced to older ones, the older ones to still older ones, and so on............

"The Vedas are the ultimate source of all religions. They are the fountain-heads from which the stream of religious knowledge has flowed through the channels of Zoroastrianism, Judaism, Buddhism, Christianity and Mohammedanism……

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[1] [Vide Commemoration Volume, World Parliaments of Religions held in April, 1953, at Sivanandnagar, Rishikesh, Address on "Fundamentals of Religion."]

"The doctrines of Christianity are all taken from Judaism. There is a Buddhist element in Christianity. The moral precepts and teachings of Buddism have much in common with those of Christianity. Buddhism in Syria was preparation of the religion preached by Lord Jesus. Buddhism prevailed in Palestine when Christ was born. There had been a channel of communication between Buddhism and Christianity.

"Christianity owes to Buddhism for its high morality. The ethical precepts of Lord Jesus are based on Buddhism as preached in Palestine by the Essences, when Jesus was born.

"The doctrines of Christianity are based on Judaism and its moral precepts on Buddhism ....

"Judaism is based on Zoroastrianism. The conception of God (Ahura Mazda) of Zoroaster is perfectly identical with the notion of Jehova of Jews. The Jews have got the idea of two powers, viz., God and the Devil. The Jews believe in angels, resurrection, Day of Judgment, weighing of the actions of man in the balance, future life, heaven and hell. There is a similarity in the Parsi and Jewish accounts of hell.

"Zoroastrianism is based on Hinduism. There is a similarity between the Vedic and Zend languages. The doctrines and ceremonies of Zoroastrianism have a remarkable similarity to those of the Vedas. The doctrine of metempsychosis is inculcated in the Zoroastrian sacred books.

"Hinduism is Vedic religion. All truths are ultimatly traceable to the Vedas. The stream of religion has flowed into the world from the Vedas, as its fountainhrad through the channels of the Zend Avesta, the Bible and the Koran. Vedas are the ultimate source to which all religious knowledge can be traced. The founders and teachers of all other religions have drawn their inspiration from the Vedas and the Vedic Rishis and brought light and peace to all mankind."

It should be remembered that spirituality has been the greatest treasure and distinctive contribution of India to world culture, and it is this that has kept our civilisation surviving through Ages. As observed by the missionary author, Professor Lowes-Dickinson :—

"India stands for something which distinguishes it from all other peoples, and so she calls hereself a *Karma Bhumi* (Land of Duty) as opposed to the *Bhog Bhumi* (Land of Enjoyment) of all other people. For this she has been wonderfully preserved until to-day. Even now we can see the life of thousands of years ago. Standing on the Ghats of Benares or by any village well we are transported into the beautiful antique world."

As observed by Swami Vivekananda :

"With the Hindus you will find one national idea—spirituality. In no other religion, in no other sacred books of the world, will you find so much energy spent in defining the idea of God........The same idea of unity, of the realization of God, the Omnipresent, is preached throughout. They think it is all non-sense to say that He lives in heaven; and all that. It is a mere human, anthropomorphic idea. All the heaven that ever existed is now and here. One moment in infinite time is quite as good as any other moment. If you believe in a God, you can see Him even now...........What right has a man to say he has a soul if he does not feel it, or that there is a God if He does not see Him ? If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite. If you are in doubt whether there is a God, why do you not struggle to see Him ? Why do you not renounce the world and spend the whole of your life for this one object ? Renunciation and spirituality are the two great ideas of India, and it is because India clings to these ideas that all her mistakes count for so little."

When we are agreed that the aim and end of human incarnation is the attainment of divinity or perfection, that self-development for Self-realization is the real goal of human destiny, we will have to make an altogether new assessment of the values of life. All our ideas of good and evil, of essentials and non-essentials, of human happiness and human progress will have to be revised. There has to be a revaluation of all kinds of ideals made by the growing intelligence and awakened conscience of the man of tomorrow, who would be imbued with an unquenchable thirst for all truth and especially for the so-called obscured knowledge of the Spirit. The scientifically trained intellect, if made pure, and consecrated to the quest of the spiritual Truth, will then turn its searchlight into the dead and forgotten dogmas of religion now buried with the heap of religious scriptures; and will then truly interpret the real Cosmic Plan and Purpose of the Divine Will.

When men are born into this world who are gifted with spiritual vision and are able to interpret the true harmonies of life and the complicate processes by which the divine urge of evolution works its way through the cycles of births and rebirths towards the consummation of man's higher destiny, the mediocre people of to-day will then believe them, and will then alone be prepared to retrace their steps from the world of sense, and master the first step of self-control self-discipline, penance and sacrifice which the Western civilisation has so long ignored. Their very presence will resolve many doubts that beset our intellect, and for which no amount of intellectual efforts can find a solution. Then will people listen to the inner voice of conscience, and look to it as the guiding light which always points out the best course under the given circumstances, because it knows, with the knowledge of our weaknesses, in what our good lies. Then will people believe that the over-coming of passions is an ideal in itself. Then will people appreciate the value of penance.

Then will the true definition of virtue and vice be accepted in terms of that which leads towards or away from the attainment of the goal of self-realization or true spiritual vision. Then all the researches of the founders of the various religions will be harmonized and their merit adjudged on scientific lines in terms of faith and virtue. Thus will science come to the rescue of religion, and religions, thus coalescing into one synthetic and harmonious unity, would have saved science. There will then be one religion established in the world, that of faith and worship, and there will be seen the largest order of men holding spiritual communion with one another. Just as it is said that half a dozen men made the

Industrial Revolution, verily may it be that half a dozen such men of enlightened vision will transform the world and initiate humanity into the spiritual path away from the pursuit of Mammon.

Then we shall remember those periods of ancient India, of which history shows us glimpses through the Greeks who visited India about four hundred years before Christ. In the accounts left by them, it is recorded that in those days the people of India were an ideal sort of people. For full 45 years Buddha taught his doctrine of Deliverance. In all humility he moved from place to place, journeying barefooted. His teachings had a marvellous effect. The entire society underwent a radical change. Megasthenese, the Greak Ambassador (Circa 306-298 B. C.) at the Court of Chandragupta Maurya observes with admiration :

"There is absence of slavery. The chastity of Indian women is unparalleled and the valour is the characteristic of men. No Indian was ever know to tell a lie and theft being unknown, they required no locks to their doors. The Buddhist rule on life was generally observed throughout the country ; no one kills any living animal or drinks wine. They do not keep pigs or fowls. There are no butchers' shops or distilleries in their towns"

(Dr. Vincent Smith, "Early History of India", P. 297)

Again, we may quote from Mc Crindle's "*Ancient India as described from Megasthenes and Mirrian*' (P. 40,Ed. 1877)——

"Megasthenes has left a life-like picture of the Indian people ..... The Greek ambassador observed with admiration the absence of slavery in India, the chastity of the women, and the courage of men. In valour, they excelled all other Asiatics ; they required no locks to their doors; above all, no Indian was ever known to tell a lie. Sober and industrious, good farmers, and skilled artisans, they scarcely ever had recourse to a law-suit, and lived peaceably under their native chiefs. The kingly government is portrayed almost as described in Manu."

Similar accounts we find recorded by the Chinese travellers, Hiuen Tsang and Fahien. Like the Greeks they were charmed. They say that the Hindus did not tell lies, that women lived on terms of equality with men. And they say, grand, wonderful universities in the mountains and forests existed all over the country. They go on describing in glowing terms the material wealth of the land, and what are called faithlessness and impurity, they say, were absolutely unknown. Crime was negligible in this country, and judged by any standard, India was an earthly paradise. This state of progress was not achieved by India through conflict or competition, but by establishing the rule of Dharma or righteousness, based on the knowledge of the Truth which Vedanta proclaims. Religion is another name for the path of *this* righteousness.

For instance, we have a recorded account given by the Chinese pilgrim, Hiouen-Thsang, how King Siladitya or Harsha-Vardhana of Kanyakubja every five years distributed in alms in the holy city of Prayag all the riches of the Royal treasury not only to the monks but also to all the poor classes of the population. Hiouen-Thsang had attended one such occasion, and has given a graphic account of how King Siladitya's generosity was as great as his piety. To quote his own words :—

"The seventy-five days assigned to the distribution had not come to an end. All the wealth stored up during five years in the royal treasury was exhausted. The king had nothing left him but the elephants, horses, and weapons of war indispensable for the protection of his kindgom and the punishment of those who might cause disturbance. Personally, he had given away in alms all he wore, the best part of his garments, his necklace, earrings, bracelets, the wreath round his diadem, the pearls that adorned his neck, and the carbuncle that glittered in the middle of his tuft of hair, in fact he had divested himself of everything he possessed. After having exhausted all his riches, he begged his sister to give him a common worn-out garment, and having clothed himself with it, he worshipped the Buddhas of the ten regions, and in a transport of eccstacy he joined his hands, exclaming, "In collecting all these riches and costly things, I constantly feared that I should not be able to conceal them in a safe and impenetrable place. Now that I have been able to deposit them in the **Field of Happiness,** *I consider*

them safe for ever. I wish in all may future existences thus to collect wealth in order to give alms to men, and obtain the ten divine faculties in all their plenitude." Sometime after this, the eighteen tributary kings collected large sums of money from the people of their States and bought back the magnificient necklace, the carbuncle of his head-dress, the regal vestments, etc., that the King Siladitya had given in alms and brought them back to him as an offering. But in a few days the King's raiment and the jewels of greater value were again bestowed in alms, like the first one."

The Portuguese when they came to India about four hundred years ago found the same honesty. The Portuguese writers noted with admiration the extraordinary regard for the plighted word shown even by the meanest Hindu soldiers was such that 'when prisoners of war are released on Parole for six months,' 'they 'would voluntarily return if they could not find ransom. Dishonour was always regarded as worse than death. Absence of a scrupulous regard for truth and taking advantage of an enemy were considered dishonourable.' 'The tremendous civilising influence of Hindu religion was such that not only the higher castes but the lowest castes maintained the fine traditions of warfare inculcated in the Shastras.' Night fighting and ambuscades were unknown. There could be no fighting without due notice. Massive trumpets were blown four times to warn the enemy of their impending attack. True heroes as the Hindus were, they bore not the least grudge against the enemy, so that during a lull they would bathe in the same river and exchange betel and betelnuts.'

Col. Sleeman after his three years anti-thug work saw : "There have been numerous occasions when the life, the liberty and the honour and everything a Hindu holds dear depended on his telling a lie, but a Hindu will never tell a lie."

In a Sanskrit work entitled *'Bhoj Prabandh'* we find a story of King Bhoj (circa 57 B. C.) of Ujjain and a burglar. It is recorded that in the time of King Bhoj locks were not put on the doors of the State trersury. One night when the King was sleeping on the roof of the treasure-house, a Brahmin who was in dire need of money, entered the treasury with a view to commit burglary. He collected the choicest jewellery, and thinking that by possessing those jewels he would be very happy, he made a bundle of it in a piece of his cloth. Suddenly the idea came to his mind that when the owner of that whole treasury, King Bhoj, says very often that he is not happy, how could he be happy by possessing only a small fraction of it ? He then realized that happiness did not lie in riches. Ultimately he became so much imbued with the spirit of renunciation that he left the bundle of jewellery and came out of the treasury. Exactly at that time King Bhoj who was lying awake was composing a poem of which he had completed the first three lines and he began to recite them aloud. The Brahmin thief who was at the time at the door of the treasury overheard the three lines, and at once completed the fourth line, and recited it loudly. The King was surprised to find somebody there and asked who he was. Thereupon the Brahmin confessed to the King the entire story of his attempted burglary. The King asked him to take as much jewellery as he liked, but the Brahmin thief refused, and said he was quite happy without any of it and left. The lines of the poem were as follows :—

चेतोहरा युवतयः सुहृदोनुकूला ।
सद् बान्धवाः प्रणयगल्भगिरश्च भृत्याः ॥
वग्लन्दि दन्तिनिह्वाश्चपला तुरंगाः ।
सम्मीलते नयनयोः नहि किञ्चदस्ति ॥

"I have heart-bewitching damsels, dependable friends and good relations my servants are sweet-tongued and clever ; I own big-tusked elephants and active steeds ; all these are nothing when one's eyes are closed."

As was observed by Shri B. K. Mukherjea, Judge, Supreme Court of India, in his Convocation address at the Gurukula Vishwa Vidyalaya, Hardwar :—

"As I stand here, addressing you to-day, my thought turns on the unique character of our Indo-Aryan culture and its amazing vitality and continuity amidst the shifting scenes of Indian history. Inspite of all aberratrions and degeneracies which time brought in its wake, the Indian culture retains its essential features even to-day, though millenninm after millennium have rolled away since its inception and the old historic civilisations of the world have vanished away almost completely. India still lives and lives not merely as a georgraphical entity, it is the spirit of India that lives inspite of all the changes that have been brought about by time and the vital links of thought and ideals still connect us with the pre-historic past.

"To find unity amidst diversity is the key-note of our Vedic culture. What the Vedic Rishis wanted was to harmonise life in all its aspects and to arrive at a uniform truth amidst the conflicting diversities of this world. This synthetic ideal would, I dare say, afford a solution to all the complicated problems of modern times, provided it is adapted properly to the changed needs of the present society."

India has been called the cradle of civilisation. Her ancient culture has been a perennial source of inspiration to all mankind, and some of the greatest minds of all ages and climes have paid the highest tributes to it. For instance, Dr. Cousins, the Irish poet says :—

"*The culture of India was as ancient as civilisation itself. It was an influence leading to perfection and true liberation in the spiritual sense. India, specially young India, should realise the richness and responsibilities of its ancient heritage and endeavour to reinstate her once again as the mother of world's civilisation.*"

M. Louis Jacolliot, Chief Justice of Pondicherry, writes in his book '*La Bible Dans I 'Ind*' :—

'*Soil of Ancient India, cradle of humanity hail ! Hail, venerable and ancient nurse, whom centuries of brutal invasion have not buried under the dust of oblivion ! Hail, father of Faith, of Love, of poetry, of Science ! May we hail a revival of thy past in our Western Future.*' '*India is world's cradle ; thence it is that the common mother in sending forth her children even to the utmost West, has in unfading testimony of our origin, given her language, laws, morale. Manu inspired Egyptian, Hebrew, Greek and Roman legislation, and his spirit permeates the whole economy of our European laws.*'

The celebrated French historian of Philosophy, Victor Cousin, says :—

"*When we read with attention the poetical and philosophical* *monuments of the East, above all those of India, which are beginning to spread in Europe, we discover there many a truth and truths so profound, and which make such contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race the native land of the highest philosophy.*"

Sir Jean Herbert says :—

"*We think of the democratic formula as a recent history, as the last word in progress if not the ultimate truth itself, forgetting that societies at best as democratic as ours existed for centuries in pre-Buddhist India.*"

Prof. Fleure of Manchester University says :—

"*The modern world needs India's help. Her sages have shown ways in which men can solve controversies by transcending them. May India learn from our mistake and avoid some of the worst dangers that face us in the West.*"

Bergson says :—

"*We are living in a frenzy, a frenzy which must give place to calmness and composure. Given to detatchment and renunciation India can furnish a powerful solvent for the narrowness and bigotry of the West.*"

Romain Rolland says :—

"*India's calm and ample metaphysics, her conception of the universe, her social organisation, the solution she has given to the problem of women, the family, love and marriage, and the magnificient revelation of her Art are indeed grand.*"

Dr. Matheson says :—

"*It is not too much to say that the mind of the West with all its undoubted impulses toward the progress of humanity has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India..... These have been the cradle of all Western speculations......There is no intellectual problem in the West which had not its discussion in the East, and there is no modern solution of that problem which will not be found anticipated in the East.*"

Prof. P. George, Minnesota (U.S.A.) writes :—

"*India brings sustained traditions from immemorial past and will never be more than superficially westernised......Particularly fitted to express a note of simplicity of living inspite of profundity of mind, her millions will remain like her saints and sages fundamentally simple, unaffected and unencumbered.*"

Mr. Harvell says ;—

"*Indian peasants though illiterate in the Western sense are the most cultured people of the world.*"

Miss Dynowaska of Polland, while making a tour of India, at the request of some Polish cultural societies, said :—

"*We have never seen a single angry face, never an expression of hatred, a phenomenon impossible in the West. This innate kindness of Indian character and the beauty and simplicity of the Indian nature gives them the feeling of real brotherhood. They seem to be the expression of an unconscious yet deeply rooted realization of the untty of all life.*"

Bennet says :—

"*Hindu's whole system postulates exceptional integrity.*"

Sir John Woodroffe says :...

"*In any sense the chief religious and philosophical concepts of India are in their essentials imperishable....'I will only say this, with conviction,' concludes Sir John Woodroff, 'that if the Indian people steep themselves in their culture, and if those who have lost regain their Indian soul, will give an Indian answer to every Indian problem which the Indian soil suggests to itself. The soul which replies will be spiritual and endowed with that will to maintain itself, from which all success follows.'*

......'If, however, we compare the Indian contribution to exact positive and material culture with parallel contemporary developments amongst the Greeks, Greco-Roman, Saracen, Chinese and mediaeval Europeans the Hindus can make at least an equal and, in some respects, a superior claim to that made by these peoples in respect of scientific culture. In fact, the trend of recent scholarship is towards establishing the Hindu source of Greek sciences. Much of the credit also given to the Saracen is really due to the Hindus from whom they derived their Mathematics, Chemistry and Medicine.

The Hindus, however, may have been indebted to the Greeks in some cases as is admitted in respect of Astronomy by Varahamihira. Professor Sircar observes that the pure Mathematics of the Hindus was on the whole not only in advance of some of the Greeks, but anticipated European discoveries of the 16th, 17th, 18th centuries. As Hankel in his history of Mathematics says, "It is remarkable to what extent Indian Mathematics enters into the science of our time." Dr. Morgan says, "Indian Arithmetic is that which we now use." The Hindus originated the numerals, wrongly known as Arabic because the Europeans got them from their Saracen teachers, and the decimal system of notation was known to Aryabhatta as early as the Fifth century. Algebra is a Hindu science despite its Arabic name ; for as Cajori says the Indians were "the real inventors of Algebra," Colebrooke has analysed the points in which Hindu Algebra was favourably distinguished from that of the Greeks who, as Cajori thinks, got through Diophants their Algebraic knowledge from India. Geometry was studied by the Hindus from the date of Sulva-Sutras."

In her glorious past India achieved Millenniums not through an ant-hill civilisation based on large-scale machine production, but by practising the virtues of disintersted service and sacrifice and accepting voluntary poverty, as the ancient Indian sages discovered the spiritual law that prosperity always follows in the wake of labour and love, or labour of love, and that material prosperity pursued for its own sake was never achieved by anybody. This great Truth was explained by Leo Tolstoy thus :

"The gospels teach the way of life, and by advancing on this way it happens that material welfare is reached. It is indeed attained, but is not the aim. If the aim of the Gospel teaching were limited to the attainment of material welfare, then this material welfare would not be attained.

"The aim is higher and more distant. The aim of the teaching is not dependent on material welfare ; it is the salvation of the soul, *i.e.*, of that divine element which has been enclosed in man. This salvation is attained by renouncing personal life and therefore also material welfare, and by striving after the welfare of one's neighbours——by love. And it is only by this endeavour that men will, incidentally, attain the greatest welfare of all——the kingdom of God upon earth.

"By striving after personal welfare, neither personal nor general welfare is attained. By striving after self-forgetfulness both personal and general welfare are attained.

"The one means is to reveal to men their true welfare, and to show them that wealth not only is not a blessing, but even divests men from welfare by hiding from them their true welfare.

"There is only one means, and that is to stop up the hole of worldly desire. This alone would give equally distributed heat. And this is exactly the opposite of what the Socialists say and do——trying to augment production, and therefore the general mass of wealth."

Very important though bread is, man after all does not live by bread alone. The best of an earthly paradise based on a mechanical civilisation cannot remain a paradise for long if human nature is allowed to be debased and brutalised. Therefore, even Scientific Socialism, if it is backed by a materialist philosophy, will not succeed in creating a lasting earthly paradise. Even if it may succeed in over-coming by its superior force all opposition from outside, it will disrupt under a struggle for power from inside. In the conflict that goes on within us between the animal·man and the spiritual, institutions and ideas have value and relevance only in relation to their capacities to humanise the brute in man, and divinise man. Who can deny that there is a constant conflict going on in our lives between ideality and practicality, and the measure of humanity lies in the extent to which we can assert the former principle over the latter. Men when swayed by higher ideals become capable of putting in super-human effort and become well-nigh super-men, just as love of riotous luxury makes them pampered and demoniacal in their materialistic pursuits. Indeed, the real sources of happiness lie within man, viz., in his ability to assert the principle of renunciation and distribution rather than of appropriation, in his power to rise equal to the occasions demanding highest kinds of heroic self-sacrifice for the service of one's fellowmen. Even without accomplishing a general rise in the standard of living certain civilised communities of man imbued with noble ideals have lived far happier lives than other communities having an abundance of material wealth but possessing low aims and sordid motives. 'Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay.'

The Socialist doctrine is a mere means to an end, which is human happiness, whereas Religion is the end, and, indeed, true religion contains the highest form of Socialism, that of complete selflessness and self-denial instead of the ideal of equal distribution of wealth. The modern conception of 'progress' differs radically from that which our ancient lawgivers had. The latter held the view that our real progress lay in the pursuit of ideas, in the striving after goodness, and the realization of Truth or the Ultimate Reality, for which the quest lay not outside but within us—within our very "selves". They sought for higger values, and concentrated their attention on the inner richness of life: how to develop human personality, and raise human consciousness to a level above that of physical pain and suffering. They aimed at minimizing of our physical wants. They sought not for the fleeting pleasures of the senses, but for the attainment of abiding happiness which lay in harmony, in unity with one's Self, in a contented mind, and in the peace resident in the soul.

A civilisation based on the concept of self-interest——enlightened or unenlightened——has within it seeds of its own destruction, for the roots of war and conflict are to be found in the idea that an individual can possibily be happy at the expense of another. So long as individuals are selfish, corrupt and ambitious, and there are no checks against their coming into power, any system of planned polity or controlled economy, howsoever perfected, would be liable to abuse. Unless we strike at the roots of the disease by reforming human nature, modern civilisation based upon the idea of achieving happiness by perfect organisation on the material and social level is bound to crash and crumble.

A social order to be stable must be based on the sure foundations of the law which governs all relationships. Such a a law is called Dharma in ancient Indian polity. It is the expression in terms of behaviour and conduct of the universal law of harmony, according to which a man who lives for himself misses his happiness, and he can only be happy when he lives for the whole human family, even all the living creatures, and when the motto of his life is (बसुधैवकुटुम्बुकं) : 'The entire world is one family.' The human family surely cannot survive, much less flourish in this Age of the 'atom bomb' with the law of the jungle or a materialistic philosophy ruling our international affairs.

In the present Age, in spite of more amenities and plentiful production, an emptiness is fast penetrating people's life, and the zest in life is missing. There is a growing indifference toward the neighbour. Never before was man so much overtaken by fear of his own kind. Socialism is developing totalitarian tendencies, and striking a blow at its very root. As a result of increasing reliance on the rule of law, people are deprived of their real strength of self-reliance, and losing their intiative. The idea of 'No service without power' warps their mind and their social conscience becomes more and more blunted. The feeling of sharing in a common adventure is conspicuous by its absence. As centralisation proceeds apace, the hold of the bureaucracy goes on increasing. Politics degenerates into party or power-politics wherein truth is the first casualty. The race for power between different nations or blocs tends to lead to greater centralisation and concentration of power, and heavier armaments, and people get used to all kinds of economic controls and regimented life. The real disease lies in possession. So long as possession, personal or State, is held sacred, centralisation and violence and inequalities are inevitable.

Dharma is the basis of Indian civilisation. The whole tradition of India is based on society as a collective unit, while spiritual life is the domain of the individual. Economic interdependence on the social plane and spiritual independence on the personal plane is what we call 'Dharma.'

In a work by a Dutch Professor, *In the Shadow of Tomorrow'* by J. Hulzinga, translated by J. H. Hulzinga (*Halnemann*), it is laid down that the first fundamental of culture is a balance of material and spiritual values. According to the learned author, such a balance "permits the emergence of a social condition which is appreciated by those living in it as affording more and higher value than the mere gratification of want and desire for power. Those values lie in the domain of the spiritual, the intellectual, the moral and the aesthetic ;" whereas in the present age "Every group pursues its own particular conception of weal without integrating it in one all-embracing ideal super-imposed on the various particular desires.........In older times we find such common ideals in the glory of God, however understood, justice, virtue, wisdom. But with abandonment of such conceptions the homogeneity of culture is in jeopardy."

The ancient Indian law-givers recognised that a polity based on a study of human psychology ought to provide a code of conduct for different types of people. Human nature, according to them, complex as it is, is the result of the blending of three *Gunas* or qualities : (i) '*Satwik*' (सात्त्विक) or intelligent, serene, peace-loving and contemplative nature ; (ii) '*Rajsik*' (राजसिक) or active nature ; and (iii) '*Tamsik*' (तामसिक) or dull and slothful and pleasure-loving nature. They classified mankind into four broad divisions. According to Samkara's commentary, the division of society into four groups was based on psychology thus : (i) *Brahmins* are those persons in whom '*Sattwa*' predominates over '*Rajas*' and the latter over '*Tamas*'; (ii) *Ksahattriyas* are those, in whom '*Rajas*' predominates over '*Sattwa*', and the latter over '*Tamas*' ; (iii) *Vaishyas* are those in whom '*Rajas*' predominates over '*Tamas*' and the latter over '*Sattva*' ; and (iv) *Sudras* are those in whom '*Tamas*' predominates over '*Rajas*', and the latter over '*Sattwa*'.

"Intelligence, sacrifice, disinterested service are the characteristics of the Brahmins. Valour, chivalry, forgiveness, ability to rule are the characteristics of the Kashattriyas. Trade, co-operation, agriculture and distribution of wealth are the characteristics of the *Vaishyas*. Ungrudging service is the characteristic of the *Sudras*.

Originally the division was functional and not hereditary.

Says Lord Krishna in '*The Bhagavad Gita*' :

चातुर्वर्ण्यं मथा सृष्टं गुण कर्म विभागशः । (४।१३)

"Four castes (varanas) were brought into being by me, according to disposition (characteristics) and according to Karma "

(X/13)

In a passage in the *Uddhava Gita* it is said that originally there was only one caste amongst all men, called the *Hamsa*. Thereupon by *Guna* (Qualities or characteristics) and Karma these differentiations took place.

Says the Chhandogya Upanishad :—

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

"Even the wise man acts according to his Prakriti (nature). Man shall attain their Prakriti ; what can repression do ?"

(*Ch. Up.* 3/3)

If a man is devoted to his Dharma or particular duties and performs them, he wins Beautitude. It is said to be better for one to do imperfectly the duties that fall to his lot than to do those of others perfectly.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मों भयावहः ॥

"Even if one's own Dharma (duty) is imperfectly performed, it is better than performing satisfactorily another's Dharma. Even death in the performance of one's own Dharama is desirable ; performance of another's Dharma leads to fearful consequence."

(Ch. Up. 3/35)

If everybody were to do his Dharma or duties to the best of his ability for the sake of society, we could make this earth a heaven. Indeed, it is impossible for an ordinary individual to find out the basic righteousness or otherwise of an action he is duty bound to perform. For instance, the executioner cannot find out if the man condemned to the block is really innocent or guilty, and he need not worry on it ; his duty merely consists in carrying out the order of the authorities. Similarly, the soldier's duty in the battle-field is to fight the enemy and not to philosophise over the wisdom of wars. A man can find happiness in this world in desireless action whatever his occupation or station in life.

Human society must of necessity comprise of different types of people in different stages of evolution of human nature. While at one extreme, there are people—generally belonging to the possessing class—who abhor the idea of equality in economic goods in their "self"-interest as they conceive it, there are on the other extreme a few ascetic type of people who would reject even the general equality in economic comforts as their aim is to sacrifice even their minimum of comforts in favour of others, and who would like to live like the lowest of the low, having cherished the ideals of sacrifice and self-abnegation, of meekness and humility with a diametrically opposite notion of self-interest.

The true Brahmin belonging to the first category is an intensely religious person who aims at reforming human nature first and leaves the reform of human institutions and system of government to take care of itself ; one who believes in setting an example in living a dedicated life devoted to acts of service and sacrifice, in minimizing his material physical wants and in devoting himself to self-development and the cause of knowledge and education for its own sake ; one who will lay implicit faith in thought, word and deed in the creed of non-violence ; who will suffer meekly but strike not ; one who takes the vow of poverty and lives on charity, and does not save for the morrow. He represents the personality group called a Brahmin, one who attempts to realize *Brahman* or the Over-soul—the highest efflorescence of man. If all men could become Brahmins or good Christians, the following observations of Bryce in his work '*Modern Democracies*' (Vol. I, P. 97) under the heading 'Democracy and Religion' would apply :—

"If the aim of Socialism and Communism be defined as being the establishment of a greater equality of economic conditions and the extinction of suffering due to poverty, these are ends which Christianity also seeks. But the means by which it would attain those ends are different from those which any political party has advocated..........Communist politicians propose to carry out their programmes by law, *i. e.*, by the compulsive power of the State using physical force. The Gospel contemplates quite other means of bettering human society. It appeals to the sympathy and conscience of the individual, bidding him love his neighbour as himself, and, since he is bound to rejoice in his neighbour's happiness equally with his own, to treat his neighbour not as a competitor, but as a partner or a brother, giaing to him freely all he needs. In a Christian society regulated by these principles there would be no need for the various organs of State action, for an army, or a navy, or Courts of law, or police, nor would there be any State relief of poverty, because relief would already have been voluntarity effected by private benevolence. Under the conditions of such a society the State would in fact be superfluous, except as an organisation for devising and carrying out a variety of purposes beneficial to all, such as the construction of public works and the preservation of public wealth."

But it is nothing but utopian to imagine that all men could be cast in the same mould, and could become good Christians or Brahmins. One of the cardinal tenets of all ancient religions is that the curtailment and minimization and not increase of wants is conducive to real human happiness, and as such is one of the highest virtues to be cultivated by an individual in one's own interest. Those who laid down religious doctrines accepted 'poverty' as a hard and inevitable fact of life, and even idolized voluntary poverty. For according to them the vow of poverty was a *sine qua non* of spiritual progress. As expressed in the memorable words of Goethe, "One who has not eaten his daily bread with tears cannot know God's Grace or true piety." According to them, 'want' was a great educator in the divine scheme of creation for the evolution of human nature, and the way to conquer 'want' did not lie in its satisfaction but in just the other way : the path of penance and renunciation. The ideal of 'Plain living and high thinking' has always made a strong appeal to cultured minds of all ages. In the words of J. S. Mill : "The superior worth of life, the enervating and demoralising effect of the trammels and hypocricies of artificial society, are ideas which have never been entirely absent from cultivated minds since Rousseau wrote ; and they will in no time produce their due effect, though at present needing to be asserted as much as ever, and to be asserted by deeds, for words on this subject have nearly exhausted their power."

The second category is of those individuals who believe in reform through the machinery of law, in the power of the State. to enforce the rule of justice and equity, those who would make laws to regulate outward human conduct not caring for real reform from within, those who organise government and carry their policies and programmes to success in their practical application. To the second category belong our legislators and law-givers, the so-called politicians and statesmen as well as our Judges who interpret the law, and all the rest of our State servants, whose duty is to administer the law. Those belonging to the second class, called the Kshattriya order, are also expected to subordinate the sordid ambition for wealth to the ambition for power of State authority, and the latter to the ambition for honour due to our Judges and legislators. Every member of this order must be the greatest apostle of the average standard of living or the minimum comfort wage being secured to the lowest unit of labour.

The third Order is that of the wealth producing or the so-called capitalist class, those who employ labour or carry on their profession or occupations independently, that is, with their own capital. The Dharma laid down by Manu, the Indo-Aryan law-giver, for the *Vaishya* or the capitalist class is:——

सर्वाकरेष्वधीकारो महा यन्त्र प्रवर्त्तनम् ।
आत्मार्थं च क्रियारम्भो, नास्तिकाँ चोपयातकम् ।।

"The starting and working of great machines and factories, and also of mines, etc. by individuals is one of the sins that rank next after the heinous ones." (*Mnau*, XI, 63, 64, 66)

यज्ञाय सृष्टानि धनानिधात्ता यज्ञाय सृष्टः पुरुषो रक्षिता च ।
तस्मात्सर्वं यज्ञएवोपयोऽयं धनं न कामाय हितं प्रशस्तम् ।।
एतत्स्वाथन कौंतेय धनं धनवतांवर ।
धाताददाति मर्त्तेभ्यो यज्ञार्थं मिति विद्धितम् ।।

"Manu's *Vaishya* gathers and holds wealth only for the use of others, not for his own luxury; and if he should start factories using machinery, it should be not in the individualist but the Co-operation spirit, as if it were a state business, not his own." (*Mahabharat*, *Shanti Parva*)

According to the ancient Indian polity, those who produce wealth are not allowed unrestricted freedom for the ends of private exploitation.

The fourth class, that of the labour, occupies the lowest grade in order of merit simply because the labouring power, both mental and physical, is sold to the capitalist or wealth-producing class. The distinction lies not in anything derogatory in manual labour—indeed, all labour must be sacred and the most worthy of respect, that which is devoted to the service of the community—neither it lies in the fact that it may be less highly paid than the public services. The distinction lies in respect of, what the Roman jurists styled, their character, *sui juris* (independent) and *alieni juris* (dependent upon others). Of the three great powers of Wealth, Public Authority, and of Intellect, the last is the highest in the ladder as it represents the highest quality of work of which man is capable provided it is dedicated to the service of mankind. We would have a perfect social organisation when the two powers, that of Brahmin and Kshattriya Orders, were to work in harmony, and independently of the money-power of the Vaishya or the capitalist class, with a view to establish a welfare state, of which the great German Socialist, Ferdinand Lassale, dreamt that "We must widen our notion of the State so as to believe that the State is the institution in which the whole virtue of humanity should be realized." Says the Yajur Veda:

> "Where Brahmin and Kshattriya both move together in concord,
> That world I shall know as one of bliss, where gods with Agni dwell.
> (*Y. VS. XX.* 25)

Says the Rig Veda :—

> "Strengthen the power of knowledge (Brahmin) and strengthen mind,
> Strengthen the ruling power (Kshattriya) and strengthen heroes,
> Give strength to the milch-cow and strengthen the people."
> (*R. VIII.* 35.16-18)

Thus Brahmin and Kshattriya Orders of society would be found to make up between them the religious and political idealism of Vedic times. This principle underlying the ancient scheme of social organisation may be called the 'Balance of power principle.' The ideal of welfare state is to be found fully developed in Kautilya's '*Artha-shastra*' (4th century B. C.). For instance, it contains the injunction:

"The King shall provide the orphan, the dying, the afflicted and the helpless with maintenance. He shall also provide subsistence to helpless expectant mothers, and also to the children they give birth to."

There was, however, not much need of a welfare state in the good old days, as the best social security was provided by the ancient institution of joint family, in which the highest communistic ideal: 'From every one according to his capacity, to every one according to his needs,' was followed.

Just because in the present system the money-power as well as the political power is concentrated in one and the same hand, that termed the possessing or capitalist class, the almighty Dollar becomes the *summum bonum* of our life, which is no longer inspired by any high ethical conception of social justice in which an Oriental so persistently pins his faith in spite of the inequalities of possession which he all the same maintains outwardly. He, in order to affirm his faith from time to time in his ethical conception of life, would often renunciate all his wealth and possessions, it is his so-called sacrifice on the altar of truth for self-purification of the Spirit.

The Oriental believes in cultivating leisure to devote it to a quiet contemplation of the Spirit, which, he knows, will give him enlightenment and bliss, such as no amount of wealth can purchase. He has likewise traditionally imbibed a love of nature and natural living, and has learnt to cultivate the simple joys of life lived near to nature. That is why he is not impressed by the modern craze for a speed-whirl life of the West; and its hurly-burly, clap-trap and jazz leave him cold. Above all, he cannot reconcile himself to its madcap chaotic race for production, in which every one is free to take part, as accoding to his views of civilized life, the young and the old as well as women should keep away from the race; and while the youth may devote themselves to acquisition of knowledge and the old to a realization of the Spirit, the women should devote themselves to the arts of consumption and the functions of motherhood. It is a special tradition of the East to inculcate a deep conviction in the virtue of being, what they call, right-minded or fair-minded above every thing and at all costs. There is one more bright jewel in the genius of the East, which is the universal application of the Law of the Golden Mean, as contrasted with the more logical mind of the West, always tending to carry conclusions to either extremes——for instance, either to think of pain-economy or pleasure-economy; to think of being thrown on natural subsistence by being reduced to first principles of living, or to indulge in sensuous and riotous luxuries; either of perfect equality or greatest and endless inequalities. To the Oriental, however, the right means the "rectus" or the golden mean ——for instance, living of life near to nature is encouraged, yet not too near; a marvellous simplicity in production exists until to-day in the handicraft arts and industries, yet producing the best specimen of art and the most comfortable equipments of life that machinery has yet produced; keeping trade and production free and open for private competition, yet enjoining production on a scale above a certain limit by the community or the guild; again allowing interest as justifiable income, but prohibiting not only usury but also its permanence on the law of "*Damdupat*"; again allowing the State to exist but decentralising its machinery of government by instituting autonomous village communities, similarly within the village community laying two important intermediate landmarks between the community and the individuality——that of the trade-guild and the joint family. In the words of Dr. Radha-kamal Mukerji [Vide, "*Principles of Comparative Economics*". Vol. II, P. 52] :——

"The East would work at the sources. The West would patch up and tinker the results which are caused by bad conditions and which cannot be avoided unless the conditions are themselves rectified.........The East would work on the roots of the disease and at the best prevent diseases altogether. A healthy and efficient body economic does not need any medicines like social legislation or a surgical operation that Socialism aspires to execute."

The same may be said of the Eastern and Western view of happiness. Whereas the Oriental seeks a perennial and abiding source, the Occidental believes in getting what he can out of a transitory life, as is stated in the following remarks quoted from a book of fiction ("*Time And Time Again*" by James Hilton) :

"But would'nt you have *preferred* to be happy ?

"Yes, if it could have come from achievement——from triumph. But not from *being*. Not just bliss. The Orientals believe in bliss——and look at them. Whereas, happiness—— it's the pursuit they stress, not the happiness itself. The phrase is even written into their Declaration of Independence ——and look at *them*. They count."

"Because they have pursued happiness without finding it ?"

Says Lord Krishna in '*The Bhagavad Gita*' :——

"*Who is content with what lot brings to him,*
Who is not envious, who has passed the Pairs,
Who in success and failure stands the same,
His acts, being only duties, bind him not.
Renunciation endless is his, who
Neither desireth ought nor hateth ought.
He who flings off the ever-wrestling Twins;
With ease he breaketh all his bonds of soul,
The Duads that take birth with Love-and-hate——
Intoxicate with these, all beings rush
Into the whirlings of this wheeling world.
They who with Virtues balance up their Vice,
They leave them Both behind, and pass beyond
Into the restful realm of deathless Peace.
They who have cast aside all Pride and fear,
Conquered lusts of the flesh, its Loves and Hates,
And tied their hearts to Me, the Self of All,
They thrust aside the glamorous warring Pairs,
Whose primal nature and form is Pleasure-Pain;
They come to Me, the Universal Self,
And enter into My eternal Peace."

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो हिवाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥२॥

"Since He is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life, and the Eye of the eye, therefore the intelligent men, after giving up (self-identification with the senses) and renouncing this world, become immortal." (*Kena. Up.* 1. 2)

Says the Chhandogya Upanished :

"*It is only when a man has realized eternal Truth that he declaras it. He who reflects upon it realizes it. Without reflection it is not realized.*

"*And only he who has faith and reverence reflects on eternal Truth.*

"*And only he who attends on a Guru gains faith and reverence.*

"*And only he attends on a Guru who struggles to achieve self-control.*

"*And only he struggles to achieve self-control who finds joy in it.............The Infinite is the source of joy. There is no joy in the finite. Only in the Infinite is there joy..............*

"*Where one sees nothing but the One, hears nothing but the One, knows nothing but the One——there is the Infinite. Where one sees another, hears another, knows another——there is rhe finite. The Infinite is immortal, the finite is mortal.*"

◆

CORRIGENDA

Page	*Line*	*For*	**Read**
27	35	is that	that is
28	24	*speace*	*space*
29	17	obsocuration	obscuration
29	21	illusary	illusory
29	37	at it	it at
35	19	virrue spring	virtue springs
35	34	danws	dawns
37	14	pschoses	psychosis
40	26	then	than
42	8	werld	world
45	29	entitles	entities
54	36	afrer	after
54	36	end	and
57	12	begin	begins
62	4	gaeat	great
67	18	overwhelme	overwhelms
74	19	he	who
80	10	worfare	warfare
85	5	owu	own
122	11	or	of
122	11	men	man
125	16	he	we
132	34	The	To
136	30	defferences	differences
139	18	meking	making
153	8	become	becomes
159	20	लघुरं	मधुरं
160	37	ons's	one's

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